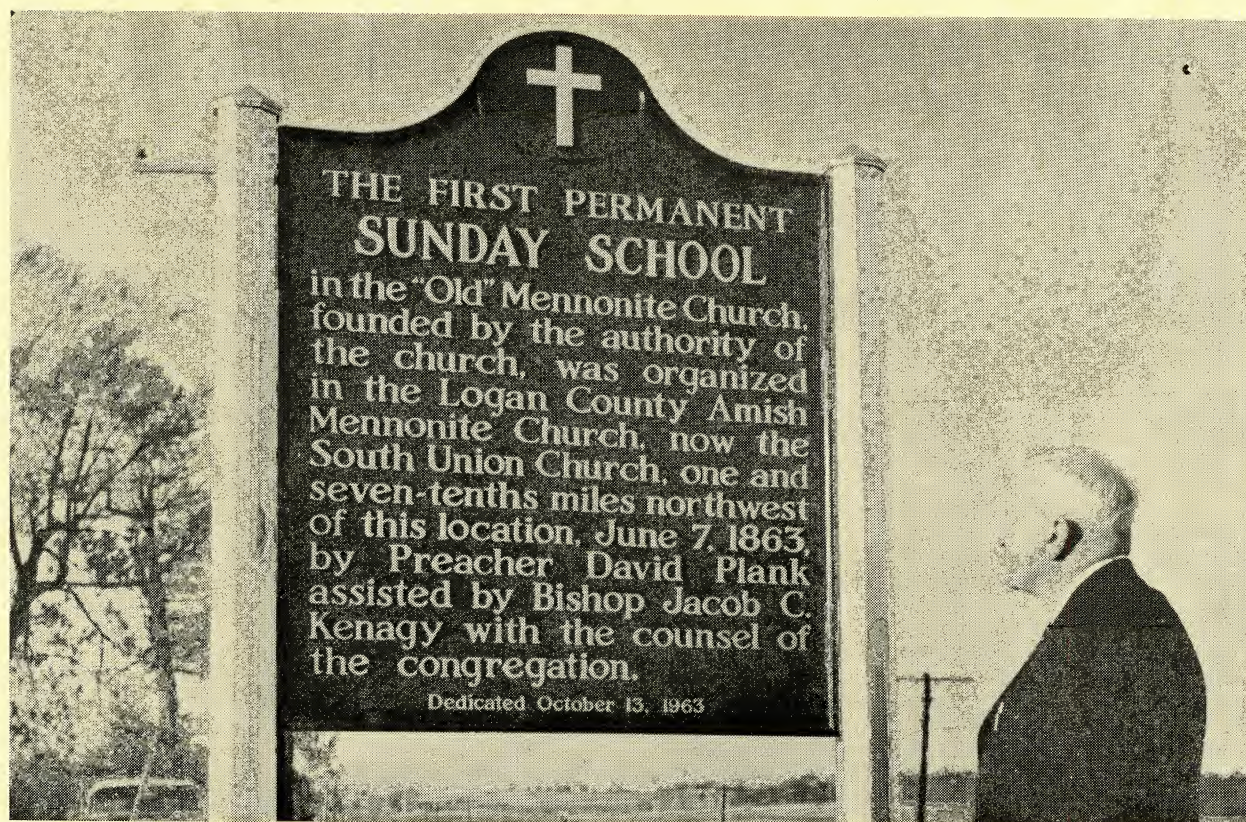


MENNONITE HISTORICAL BULLETIN

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No. 1



This historical marker on the grounds of the South Union Mennonite Church, West Liberty, Ohio, was dedicated October 13, 1963, at the time of the Sunday School Centennial Anniversary program held in this church on October 12 and 13. Here John L. Yoder, West Liberty, Ohio, the chairman of the local Centennial Committee, is reading the legend on the marker.

Origin and Growth of Our Sunday School

DAVID PLANK

(Written about 1898)

I take it for granted that origin of our S. S. reference is had to date of first organization and the circumstances which led to this important step onward and upward.

I have here a few words of S. S. history taken from a memorandum book in my possession which I value very highly, it reads as follows:

"Logan County, Ohio, May 31st, 1863. Jacob C. Kenagy and David Plank, Ministers of the Amish Mennonite Church in this locality have decided by counsel of the Church to organize a S. S. in the name of God the Father. We are confident that with the co-operation of the Fathers and Mothers much good will result from this new departure."

It affords me much pleasure as I look back over these thirty five years and see evidence of the Spirit of God working all along the line of the S. S. work, even to the present moment.

A few personal facts in connection with the beginning of this great work might interest this audience to some extent but I fear profit you little. Suffice it to say, whenever the Holy Spirit prompts anyone to say "Here am I Send One" God is always ready to lead and direct.

But this first A. M. S. S. had no Secretary. Just think no one to tell us just how the School was opened, what part of God's Word we had for a lesson, how many officers, Teachers, Scholars and Spectators, and,

last but not least how many pennies collected.

I realize now for the want of this officer, much historical and statistical matter pertaining to the S. S. in its infancy is lost in the unretreavable past.

A year ago when I was in Penna, Sister Zook, wife of J. R. Zook, showed me a beautiful Certificate of Membership of our S. S. of 1864. It was endorsed by David M. Yoder, a Superintendent and David Plank, Assistant. If some of our young active S. S. workers of today could see us as we were then, They would shake their heads and say such S. S. officers. Nevertheless the probabilities are that we were a fair average of the material then available. However I would not like to vouch for that.

This first S. S. was different from our present School in two things at

(Continued on Next Page)

SUNDAY SCHOOL

(Continued from Page 1)

least. 1st in less than one month from starting we had a library, not hundreds of volumes, but we started 89 books at a cost of \$16.70. More were added as we went on. The expenses for the first year were \$20.13. For the Second year \$12.19.

And 2nd we had no drones or Idlers at least among the Young people. The thing was new and novel and that if nothing else brought them in, and they worked with a will that would be commendable even now.

We had no penny collection to defray the Expenses, but we got the money when we needed it.

Let me give you a few names who in Some other institutions would be called charter Members. "A free will offering is acceptable unto God."

J. C. Kenagy	D. D. Yoder
J. H. Kenagy	Samuel Plank
Cris Kauffman	David Plank
J. C. Yoder	J. D. Yoder
Josh Kauffman	J. P. Yoder
Isaac King	J. B. Yoder

These gave each one dollar.

J. H. Detwiler	Joseph Hartzler
D. M. Yoder	Joshua Hartzler
Sam'l Headings	

These gave each fifty cents.

Cris Yoder	John Plank
Joseph Byler	C. L. Kauffman
Sam'l Yoder	Levi Hooley
David Kenagy	Rudy Kenagy Jun
J. P. Yoder	Jacob L. Yoder
John Yoder	Jacob Kauffman
David Troyer	Levi Byler

These gave each 25 cents.

These names are not given for mere show, but it makes my heart leap with joy to recall those names many of who have passed over to the unknown beyond, to join the host of God's redeemed to praise his great and holy name evermore.

2nd Growth

Now that the S. S. was born and really lived, the important question comes, *Did it grow.* I answer Yes. But I am sorry to say not always in the same direction. Sometimes upward and Sometimes downward. Then backward and then forward.

This little craft had to be launched out upon the Sea of time to test its durability. For a little while it glided quietly on, seemingly securely constructed in all its parts. But lo! too soon the distant Sky became dotted with those angry looking clouds. The wind began to blow,

the waves began to roll in, the little craft was hurled hither and thither and only for the over ruling hand of God the thing would have been crushed to atoms. Praise and adoration to him who Said, "*Fear not little flock.*" I wonder whether Robert Raikes that world renowned Pioneer S. S. Hero had rougher Sailing than we had.

The opposition was direct and indirect. Direct by those well meaning Church members who are always alarmed at the least move forward. And by those who are not willing to sacrifice anything to help on in a good work forgetting that no good thing can be brought about and established without a Sacrifice on the part of Someone.

But indirectly our S. S. Suffered most through the Sorroful discord and unrest which existed in the Church here so much.

But is it strange that the S. S. Should have opposition? *Not at all.* I cannot conceive of anything, any one thing that will arouse the Enemy So Soon as when the church becomes awake to the necessity of caring for the little ones.

You talk about reform, But how, when, and where. 1st *Train the child in the way it Should go.* 2nd *At Home in the S. S. and Church.* 3rd. *When Now.*

But through all these fry trials the S. S. lived on and on. And now to day we are here not as one little S. S. Strugling for its life. We are here in Union with Six Ever-green S. Schools with an attendance estimated at from five to Six hundred. They are here living monuments to the Honor and Glory of that Great God who is too wise to err and too good to be unkind.

And now for the results. Has the S. S. been a benefit to the church? And How?

Were it not Known for a fact, that Some church members and even Ministers who are on the negative Side of this question. I would consider it a question Suitable for away back in the Sixties Somewhere.

From my viewpoint the influence of the S. S. has been a wonderful factor to build up and create new life and interest in the church here. The S. S. has developed a band of earnest workers both in the S. S. and church such as the church would not have produced at this time.

We were taught a few days ago the necessity of old and young working together in love and Harmony. How beautifully applicable

the same is to church and S. S. Never Since I became a member of the church has there been a time when the attendance on church Services has been as good as now. Why?

The children and young people come to S. S. And Almost without Exception they remain for Church Service.

Are the Lambs gathered into the fold as they grow up? Never better. Why? The children attend S. S. The love of God is instilled into their young and tender hearts, And when they arrive at the age of accountability the Spirit easily persuades them into the church to assume the duties and pleasures of an adopted heir into the family of God's dear children.

The per cent of gain in Knowledge by the small and larger children, as well as by older members who take part in S. S. work, is very great indeed.

D. L. Moody Said that his little girl at the age of 10 or 12 years old knew more Bible truths than he did at twenty five. Where did She get this Knowledge? Very largely in the Sunday School.

O the blessed S. S. the real nursery of the church.

A QUERY

Wilmer Reinford, Creamery, Pennsylvania, has an old letter written from Sterling, Illinois, on August 27, 1864, and signed by Ann D. Fry. She was a niece of Barbara and Nancy Bean of eastern Pennsylvania, likely Montgomery County. A second letter is from Sterling, Illinois, dated November 28, 1872, and is from A. C. Cassel, written to relatives in eastern Pennsylvania. Does anyone have any knowledge of who Ann Fry and A. (Abraham?) C. Cassel were? And do you know of any relatives or descendants? If so, please write Mr. Reinford.

Leslie D. Witmer is the author of "A History of Homes for the Aged. Mennonite Conference of Ontario," published in 1963. This 32-page slick-paper booklet is attractively printed and illustrated. It may be obtained from the author for \$1.00. His address is R. R. 1, Hespeler, Ont.

Dr. John A. Hostetler's *Amish Society* has been published by the Johns Hopkins Press.

The April 1964 *Mennonite Quarterly Review* will be a Memorial number in honor of its former editor Harold S. Bender.

John P. King

Rev. John P. King, retired farmer and minister; P. O., West Liberty; was born Jan. 29, 1827, in Mifflin Co., Penn.; he is of a family of seven children—four boys and three girls; their mother died when Mr. King was 3 years old; but he remained on the farm, at home, until the last parental tie was severed by death, Jan. 5, 1847. Immediately after his father's death (in 1847) he hired out to do farm work in their own neighborhood; here he remained for a year or more, when he conceived the idea that the chances, for a young man of industrious habits and no means, were much better, in the less populous West, than they were in his native place. With a determination to succeed, he turned his back on all that was dear to him, in youth, and set out for this State arriving in Logan Co., March 2, 1849, a poor, but sober and industrious young man. He has resided in this county ever since, with the exception of a short time spent in Champaign Co. His marriage was celebrated with Rebecca Troyer, Oct. 28, 1850; (she was born Sept. 28, 1830 in Holmes Co., O., and came with her father's family to Champaign Co., in 1849). They have six children—Levi T., Christian M., John J., Lydia E., Ezra and Rebecca; they are all married except Ezra and Rebecca, who reside with their parents, and on whom the farm duties devolve. Mr. King was ordained as an Ormish Mennonite minister, in Champaign Co., this State, in 1859, and in 1872, he was advanced by the church and given special charge over the Ormish Mennonite Congregation, whose church is about one mile north of West Liberty. According to the tenets of their faith, ministers are not clothed with the power to administer the ordinances of their church when ordained, until they have been considered worthy of advancement, when special power is conferred by a conference of Bishops. In 1872 such power was conferred on Mr. King, since which time he has traveled extensively in connection with the interests of the church; his circuit embracing the states of Pennsylvania, Ohio, Indiana, Illinois, Iowa, Missouri, and Kansas. He has assisted in the organization of many congregations; and is frequently summoned to perform the various ordinances of the church in the above named states. To those best acquainted with Mr. King, is best known his moral worth, both as citizen and minister, who began his career here, as a poor hired boy; now we find him enjoying the confidence and respect of those with whom he has done business for a

space of over thirty years, as well as the fruits of his own industry. He owns a farm of 80 acres, well improved, to which he moved, about four years ago, after having sold his original home of 117 acres for \$110.64 per acre, situated four miles south of Bellefontaine.

—*History of Logan County and Ohio*
By W. H. Perrin and J. H. Battle,
page 788-89.

(Chicago: O. L. Baskin & Co.,
Historical Publishers, 1880.)

[John P. King died in Chase County, Kansas, January 7, 1887. His obituary appears in the *Herald of Truth*, February 1, 1887, page 44.]

Book Reviews

One Hundred Years of Mennonite Sunday Schools in Logan County, Ohio. By John Umble, Ira Thut, and others. South Union Mennonite Church, West Liberty, Ohio. 1963. Pp. 64. \$1.00.

This book was produced for the centennial program of the founding of the first permanent Mennonite Sunday school, held at the South Union Mennonite Church, near West Liberty, Ohio, on October 12-13, 1963. At the Kenagy Amish Mennonite Church, on June 7, 1863, Preacher David Plank, with the assistance of Bishop J. C. Kenagy, launched a Sunday school which has been continued to the present time, and is now the South Union Mennonite Sunday school. In the first forty-five pages of this book is the account of this beginning as well as the history of the development of the Amish Mennonite Sunday schools near West Liberty, Ohio. This story was first told by John Umble, who wrote it for the *Mennonite Quarterly Review*, where it appeared in January 1930. The author not only knew the community well but also had a deep interest in its history. He therefore was able to bring a wealth of detail into his account as well as to approach his material sympathetically. As the issue of the *MQR* which carried this story has long been out of print, historians and others will welcome the reprint.

Ira Thut, local historian of the South Union Mennonite Church, in four pages gives a brief history of that congregation and of its background in the Amish Mennonite community of Logan County. Other sections present the obituary of Jacob C. Kenagy, the biography of David Plank, and Plank's own account of "The Mennonite Sunday School Situation a Half Century Ago," written in 1911. Seven pages of illustrations show various views of the South Union Church, of its religious education activities, of David

Plank's tombstone, and of the page from his notebook on which he recorded his explanation of the origin of the first Amish Mennonite Sunday school in the community. The booklet with its stiff, slick-paper cover is a neat production.

Melvin Gingerich

Goshen, Indiana

The Church Nurtures Faith 1863-1963. By J. C. Wenger. Herald Press, Scottsdale, Pa., 1963. Pp. 104. \$1.00.

On June 7, 1863, in Logan County, Ohio, was begun the first permanent Sunday school in the Amish Mennonite branch of the Mennonite church. Since the Amish Mennonite churches of the area were absorbed by what is now the *Mennonite Church*, it is proper to say that this Sunday school is the oldest permanent Sunday school in the "Old" Mennonite Church. A centennial program held at the South Union Mennonite Church, West Liberty, Ohio, October 12-13, 1963, commemorated the founding of this Sunday school. For the occasion the Herald Press published this history of Christian nurture with special emphasis on the events of the past century. The book was released during the centennial.

The writing assignment had been given to Harold S. Bender, who had been asked to revise his *Mennonite Sunday School Centennial 1840-1940* for the occasion but his illness and death in 1962 prevented the completion of this task. J. C. Wenger was then asked to revise and enlarge the earlier booklet, which he did under the pressure of a near deadline. So the new book contains much of the earlier Bender production plus a chapter on how the Church nurtured faith through its literature in the years before 1863, a section on developments since 1940, and an enlargement of the treatment of other agencies for Christian nurture, such as young people's Bible meetings. In addition, the new volume has two pages of pictures of those who have been or are leaders in the church's program of Christian education.

Since the older booklet is out of print this new volume will be welcomed by those interested in the rapid development of Christian education in the Mennonite Church. The new section on church literature before 1863 is also very helpful as it presents a clear picture of the literary resources available in the Mennonite Church in the first two hundred years of its history in America. The reader is bewildered by the section on "Recent Development" as he tries to master the in-

(Continued on Page 5)

The Mennonite Church in West Township, Columbiana County, Ohio, 1805-1885

WILMER D. SWOPE

Settlement

Among the earliest settlers in West Township, Columbiana County, Ohio, were a number of Pennsylvania Germans, Michael Sanor (Zanor), John Ruff, and Henry King who came from Westmoreland County, Pennsylvania, in 1804. Jacob Smith Sr. came from York County, Pennsylvania, and settled in section 11.

The first Mennonite settler to come was Jacob Stoffer from Westmoreland County, Pennsylvania, who settled in 1805 in section 34 of Knox Township near the present hamlet of North Georgetown, adjacent to West Township. The Stoffers stopped with Michael Sanors till they built a cabin with the aid of neighbors. The cabin was erected in one day without doors or windows.¹ Jacob Stoffer's daughter was married to Henry Newcomer, deacon at Yellow Creek Church in Indiana. A grandson Eli Stoffer (1836-1915) was minister in the Pleasant Valley Church in DeKalb County, Indiana.

John Freed and his family from Westmoreland County, Pennsylvania, settled in section 14 of West Township in 1808; his brother Jacob Freed came in 1813. Of John Freed's family one son was a minister, one son a deacon in the Mennonite Church, and two daughters were married to Mennonite ministers. The son who was a deacon had two daughters, both married to Mennonite ministers.

Jacob Smith Jr. (1794-1876), the son of Jacob Smith Sr., married Sarah Lee in 1817. A daughter Catherine Ann was born. Sarah died in 1820, and Jacob married a Mennonite, Elizabeth, the daughter of John Freed, in 1821. In 1817 Jacob Jr. purchased a farm on which he built in 1820 a brick house of some elegance, with a wide veranda of brick the entire length of the house and with a four foot walk from the veranda down through the garden to the spring. Smith was a cabinet maker and wheelwright by trade. He was a natural born mechanic, and made spinning wheels, reels and brooms.²

George Tyson from Montgomery County, Pennsylvania, settled in Knox Township in 1825, later moving to Seneca County, Ohio. Members of this family later moved to Indiana.

Church Organization

John Freed was an earnest member of the Mennonite Church.

Through his influence a Mennonite congregation was organized in West Township 1820-1825. His son-in-law Jacob Smith Jr. joined the Mennonite Church. John Freed's boyhood church was East Swamp in Bucks County, Pennsylvania, Bishop Jacob Nold of East Swamp Church settled in Fairfield Township, Columbiana County, in 1817. The church in West Township was organized at the home of Jacob Smith Jr. by Bishop Nold according to tradition. Jacob Smith was ordained as one of the first ministers. Church services were held on the second floor of the Smith home. The attendants stayed all day, ate their dinner here, and minister Smith even fed their horses. Occasionally services were held at the homes of other members. Minister Smith had a poor voice for singing and took little part in it. He was however quite scholarly and in writing always used a pen made from the quill of a goose. It is said that Smith practiced powwowing; he wrote mad dog slips, which were taken inwardly in case of being bitten. It was very trying for early Mennonite families during war years. At the time of the War of 1812 the records of the births of John Freed's and Joseph Messimore's children were kept only by memory, the parents having burned the records so they could say they had no proof of the age of their children, if asked for the purpose of drafting them into the army.³ Joseph Freed, son of John Freed, was ordained to the ministry but moved to just west of Mansfield, Ohio, in Richland County and served in the Mennonite Church there until his death.

Jacob Newcomer (1787-1878) was born in York County, Pennsylvania, and moved with his parents to Westmoreland County. He settled in West Township in 1817 and was married to Elizabeth Freed, a granddaughter of John Freed. He was ordained a minister in the Mennonite church, possibly after Joseph Freed moved to Richland County. Jacob Newcomer deeded a tract to the Mennonite Church in 1859 on which a wooden frame church 24 x 48 feet was built in 1858. The building was painted white and had green shutters at the windows. The church was located on the corner of preacher Newcomer's farm, a little northwest of Gimlet Hill, just west of Chambersburg, at the end of the S curve in Ohio S.R. 172. The deed states that "To have, hold, and occupy by Mennonite Church as a

place of public worship, under such rules and regulations as are made from time to time hereafter adopted by a majority of the said members of said church, as long as occupied. To revert back to heirs of Grantor if services are abandoned."⁴ The building stood until 1932 when Emmet Sanor whose house stood within several feet of the church dismantled the building as a fire hazard. The church was known as the Mennonite Church until an incident in the church gave rise for a nickname. One brother in the church was a very vigorous singer in a loud and not too harmonious manner. This annoyed the young people attending the church, so one of them asked him if he could sing softer. He replied "I gave five dollars to this church and I guess I can sing in the Gospel Shop if I want to." The name stuck and the church was referred to locally as the "Gospel Shop." Between 1858 and 1878 the preacher Jacob Newcomer family would host for Sunday dinner the church attendants, and in summer the Newcomer women would cook the dinner outdoors in iron kettles.⁵ Sometime during the 1850 or 1860 decade Henry Walters (1813-1890), married to Catherine Ann Smith, daughter of preacher Jacob Smith Jr., was ordained to the ministry in the Mennonite Church.⁶ Henry Walters was an able man and preached mainly in the English language. The West Township Mennonite church was a member of the Ohio Mennonite Conference. Henry Walters was known to attend Conference. All three ministers at one time or another were subscribers to John F. Funk's *Herald of Truth*: Jacob Newcomer 1864, 1865, 1866, Jacob Smith 1864, Henry Walter 1864 and 1865. The West Township church gave ten dollars to the Russian Relief Fund.⁷ In 1872 the church was holding services every four weeks. The membership in 1879 was reported to be 15 members. This church never had Sunday school and the last services were held in 1885. The last member died in 1913. She was Elizabeth Reed, daughter of preacher Jacob Newcomer. Preacher David Hostetler of Wayne County, Ohio, conducted the funeral services. The West Township ministers Smith, Newcomer, and Walters also preached on occasion for the Rowland Mennonite Church in Canton Township, Stark County, Ohio. These periods were likely the following: 1823 to about 1835 or 1840 when the Rowland Church first had a resident minister and during the 1850 to 1870 period.

Probably the greatest reason for the decline and closing of this church was the loss of many of the youth to other denominations and a good

number to Mennonite settlements in western and northern Ohio, and also Indiana.

FOOTNOTES

¹ Data from Mrs. Wesley Stoffer, R.F.D., Homeworth, Ohio. Jacob Stoffer, born 1780 died 1850, was married to Christine Keister, born 1786. See "The Mennonites of Westmoreland County, Pennsylvania" by Edward Yoder, page 8, where he mentions Keister's Mill.

² Data from Mrs. Lewis Glass, Beliot, Ohio.

³ This account from *History of West Township* by Francis E. Shaw agrees with that given by Peter Freed of Dekalb Co., Indiana, son of John Freed of Columbiana Co., Ohio. See *Mennonites in Indiana and Michigan*, by J. C. Wenger, page 125. On April 28, 1893, John Coffman "talked with old brother Peter Freed again, who is supposed to be ninety-seven years old. The exact record is lost on account of his father burning the record at the time of the 1812 War, so that he would not be known to be old enough for military service. He sees splendidly and hears pretty well. He thinks he is over one hundred."

⁴ Columbiana County Deed Records Volumes. Vol. 61, page 328, and Vol. 53, page 359.

⁵ As related to the writer Feb. 1962 by Mrs. Al Hiestand of West Township who was told this account by Elizabeth Reed, daughter of preacher Jacob Newcomer. This is one of her childhood recollections.

⁶ Henry Walters was born in Adams County, Pa., the son of John Walters who came to West Township in 1826. Henry Walter's grandfather Jacob Walters was a former Hessian soldier during the Revolutionary War, who elected to remain in America when peace came.

⁷ *Herald of Truth*, May 1874, page 94. Another source of data was the excellent history of West Township called "Francis E. Shaw and Relatives with other matter." Published in 1921. Also the notes of Lloyd V. Conrad of Wakarusa, Indiana, on the West Township settlement, especially his index of *Herald of Truth* material.

Leetonia, Ohio

BOOK REVIEWS

(Continued from Page 3)

tricacies of changing organizational structures and interrelationships and areas of responsibility, which is not due to the author's style but rather to his attempt to present a very complicated story in eight pages. The parts of the book that will perhaps be read with most appreciation are those dealing with the struggle of the Sunday school to obtain general acceptance in the church and with the evaluation of what the Sunday school did for the church.

Several appendixes cover early Sunday school literature and conferences. The introduction is written by Arnold W. Cressman, field secretary of the Mennonite Commission for Christian Education. A mistake in the 1940 edition which was not corrected in the 1963 volume is the spelling of Bishop J. C. Kenagy's name; it is not "Kanagy."

Melvin Gingerich

Goshen, Indiana

An Old Letter

Written by JOHN HOLLEY

(Following is a letter which was found in an old Bible, copied and translated by Dea. Joe E. Peachey. I thought it might be of interest to a number of Budget readers.)

A copy of a letter from the original writing believed to be written by John Holley, 1805, with a free translation from the German script.)

Grace, peace, mercy from God our beloved Heavenly Father, and our Savior Jesus Christ.

Your letter I received in the fall and learned how it is with youns, it has pleased me dear friends. Herewith will I let you know how it is in America. My father, Andreas Holley has died quite a long time ago. I had one brother younger than I, he died single, one sister older than me, and leaves 2 children when she died, one step-sister died, no children.

My wife was from Germany, from Mimmelgart, a Blank. We have eleven children, four have died. Three sons are married; two to Jacob Masts daughters. He is a Bishop. Four daughters married; one to a Gerber; two to Yoders; and one to Stephen Kurtz's daughter's son. Three daughters yet single and one son of 14 years. My mother also died long ago.

From your mother's brother, Stephen Kurtz, are two sons and four daughters. From Hans Kurtz are four sons and one daughter. My age is 64 years.

Dear friends, to answer your request, I know nothing different, we still stand in the true faith as we had in Germany, if (or as) it was lived with Orniah, then our Savior teaches, He that endureth to the end shall be saved. While the ways to be led astray are many.

Dear friends I would have much to say, there are eleven churches in America, some are large and others small. I have lived forty seven miles from Philadelphia and we moved 120 miles out in the Kishacoquillas Valley and is now fourteen years and are two large churches here. There are others so 100 mile further three several mile is one and are three churches [this sentence is not quite clear and not finished]. There is much good land to settle upon, the acre from two dollars. It is not the half settled in America. We have a good privilege to live our faith without any disturbance. We have good food, for this God be thanked. A bushel of wheat is not often under a dollar, the wages for a long day is one half dollar.

Dear friends, our young people increase fast, that after a while must

be moved again. The land without settlement is very high, from 20 to 70 dollars an acre as it is near the sea, how high this land is.

Dear friends, it has often wondered me how it is in Germany if I would not have anyone to support, the sea would not be too much for me to come and visit with youns. [the end of this writing.]

(This letter was written by John Holley. There is no date or name given, but by his age and records when he moved, this appears to have been written in the year 1805 to send to his friend in Germany, but for reasons unknown, he never finished it. Records indicate that this John Holley was born 1739, died Oct. 1805. He moved from Lancaster Co. to Mifflin Co., Brown Twp., Pa., in the year 1791. John was a minister and came with his father Andreas from Switzerland in the year 1751. See Mast family history, page 445, also Fisher history, page 611, for John Holley family record.)

Ezra Kanagy

Belleville, Pa.

The Budget, Nov. 14, 1963

John Horsch Mennonite History Essay Contest Results—1962-63

Class II.

College Juniors and Seniors

- First: "History of the Maple View Conservative Mennonite Church, Middlefield, Ohio," by John Petersheim, Harrisonburg, Virginia
- Second: "John Witmer, a World War I Conscientious Objector," by James Witmer, Salem, Ohio
- Third: "History of the Gospel Witness Band of the Hershey's Mennonite Church," by Elva Buckwalter, Ronks, Pennsylvania

Class III.

College Freshmen and Sophomores

- First: "The Origin of the Youth Fellowship Meeting of the Beachy Amish Church," by Harvey Yoder, Rochelle, Virginia

Class IV.

High School Students

- First: "The History of the Lambertville Mission," by Richard Meyers, Fountainville, Pennsylvania
- Second: "The Life of Millard Detweiler," by Louise Meyers, Dublin, Pennsylvania
- Third: "The Life of Samuel Detweiler," by Marilyn Rice, Perkasie, Pennsylvania

The Life of Samuel Detweiler

MARILYN RICE

Childhood

Samuel Detweiler, son of Catherine and Peter Detweiler, was born in eastern Pennsylvania December 1, 1869. Being the oldest of eight children, Samuel learned responsibility early in life. His was the life of an average farmer's son.

Besides working in the field, working with the livestock, and carrying wood, Sam had other interests. Among these was music. The well-known fact of one's environment having a great influence on his interests proves itself to be true in the case of Samuel. His mother's great love for music and singing instilled in her the desire for her children to learn it also. Many times after a meal the children and their mother would remain around the table, while their father, who was more concerned about his farm, went back to his work. The children learned to sing the Do Re Mi's as well as many German choruses around the kitchen table.¹

During his childhood Sam was a bashful boy. His grandfather, a school teacher, who was acquainted with his grandson's shyness, tried to help him overcome it by forcing him to sing his first public solo. With trembling knees, Sam sang before his grandfather's pupils in the small country school.

Although his education was limited, Sam attended Smith's school until he was fourteen. It was during his years here that Sam learned reading, writing, and arithmetic. Later his knowledge of German was enlarged when he attended the Deep Run German School.

Youth, Courtship, and Marriage

Being the oldest, Sam felt it his responsibility to help the family financially by getting a job. He found a job working as a day laborer on the farm of his uncle, Jake Detweiler, who provided him with his meals and wages of seventy-five cents a day.

Like the young people of today, Sam liked fellowship with others of his own age group. The most common form of young people's fellowship was through singing classes. Sam's love for music made these singing classes doubly enjoyable. These Sunday night get-togethers were held in the homes. Sam, along with the other young people, spent many enjoyable evenings singing together around the piano or organ, when the home in which they were meeting was fortunate enough to have one.

Since this was about the only time the young people got together, it was then that they became acquainted with each other. Through these Sunday evening get-togethers Sam learned to know Rachel Meyers, who later became his wife.

Samuel first visited Rachel on a Sunday afternoon. He was disappointed on arriving to find that she was not home. Having been told that she was soon to return, he waited. Meanwhile, Rachel and her sister had been walking home. As they came within view of the lane, they saw a buggy approach it and enter. On seeing this Rachel turned to her sister and jokingly remarked, "That's my fellow."²

Sam and Rachel dated for about two years. It is said that the six mile distance between Sam's and Rachel's homes contributed to their early marriage. They were married on January 9, 1890.

Farm and Family Life

After their marriage Sam and Rachel moved into a few small rooms at his uncle's farm, where he continued to work.

In November of 1890 Sam took on the added responsibilities of being a father when Ida, their first daughter, was born. His family increased steadily with the years. Ida was followed by Carrie, Rachel, Frank, Monroe, Wilmer, Mabel, Harold, Samuel, and Paul. As the family grew larger, so did the financial burdens. To help out, Rachel made men's pants at home.

In 1881 an incident took place which gave Sam not only his uncle's farm, but also a realization that, although God sometimes moves in a mysterious way, He always knows what is best.

One cold, dark night when his uncle was going to Squire Steer's with some important papers, he was mysteriously murdered. As it got late, Sam's aunt became alarmed at her husband's long absence and had Sam and some other neighborhood men begin a search. Late that night Sam found his uncle lying face down in a shallow creek, dead. His murderer is believed to have given him an overdose of chloroform, thinking he was taking money to the squire.³

Sam was known for his good farming methods. On his farm he had a large herd of cattle and fine horses as well as chickens and pigs. He was always one of the first farm-

ers to purchase new and modern machinery as it was being invented.

Because of his limited opportunities, Sam was eager to give each of his children all the education possible. Each of his children was given the opportunity for music lessons, also. His love for God gave him a concern for not only their academic education, but also their spiritual education. Thus, each Sunday morning the whole family could be found in church.

Contributions to the Community

Sam's strong Christian character and practice of the Golden Rule made him a much-appreciated neighbor. Because of his willing participation in community affairs, he became well-known and highly respected by his associates.

One of his greatest contributions was to the local schools. Sam served as school director for eighteen years. During this time he made friends with many children as he visited their schools. Some pupils remember Sam sitting beside them in their double desks asking them questions about school.

He also served as tax collector of his community for one year.

By this time Sam was no longer the shy boy who needed to be coaxed by his grandfather to sing, but a man who recognized his talent and was willing to use it. Because of this Sam was asked to lead the Christmas Carols at the Dublin Fire House, where the people of the community met each year on Christmas Eve.

In spite of his outside interests Sam's farm work, which was important to him, was given most of his time and attention. His efforts in the care of his dairy paid off when he was chosen president of the Plumsteadville Dairy Men's Association.

When the telephone came into the area in the early 1900's, Sam's home was one of the first to have one. His work in helping put up the Farmers' Telephone Lines also enabled many of his neighbors to enjoy the convenience of a telephone.

Contributions to the Church

Although Sam rendered many services to the community, his largest contribution was to the church.

Sam's uncle Abram Godshall, who was chorister, persuaded him to lead the congregation the first time. In 1908 Sam replaced Abram Godshall as chorister.

Most of the congregational singing was still done in German when Sam began leading. The method of singing was also quite different. Hymn books, which were written in German, contained no music. The procedure for singing a song was as

¹ Ida Moyer, interviewed by Marilyn Rice (Perkasie, Pa.), 6:45 P. M., Dec. 3, 1962.

² Mrs. Samuel Detweiler, interviewed by Marilyn Rice (Plumsteadville, Pa.), 8 P. M., Jan. 5, 1963.

³ Ida Moyer, interviewed by Marilyn Rice (Perkasie, Pa.), 6:45 P. M., Dec. 3, 1962.

follows: the preacher read a line, Sam sang the line, and then the congregation sang the line. He enjoyed leading the children in their German and English choruses.

Because of their common interest in music Joseph Yoder, the well known Mennonite music teacher, and Sam became very good friends. In 1915 Sam persuaded Mr. Yoder to come to Deep Run Mennonite Church, Deep Run, Pennsylvania, to teach the first singing school. Singing classes were held once a week, and a surprisingly large number of the congregation attended.

The competition between churches for the best singing class was strong. Sam, determined that Deep Run be best, had the people meet between classes for practice. The praise received from Mr. Yoder was, they felt, sufficient reward for their extra hours of practice.

One of Deep Run's present song leaders expressed his feelings about the singing schools in this way. "The first class was held in 1915, but I haven't missed one since. I didn't know a thing about singing before I went to these classes."⁴

In 1919 the Deep Run Men's Chorus was started, with Sam directing. Although the chorus started with only about eight men, its number reached as high as twenty-five during the twenty years of its existence. The men met at Sam's house once a week for practice.

Sam took care of all the funeral music and other special singing at Deep Run. His special singing groups and choruses often rendered their voices at services in local churches.

The thing for which Sam is probably most widely known and remembered is his instituting of the New Year's night song service. The first song service was held in 1937. The evening was spent mainly in singing, with Sam leading most of the songs. A special speaker spoke for about a half hour. Members, community folks, and people from surrounding Mennonite churches filled the church a half hour before starting time.

The great amount of interest shown during the evening led Sam to ask the people if they wished to make it an annual affair. The spontaneous "Amen's" expressed the people's feelings and served as a vote, making it an annual occurrence. The song service has been held each New Year's Night since it was started, weather permitting. People from as far as Allentown and York are reported to have come to these meetings each year.

Besides serving the church with his musical abilities, Sam also

served as chairman of the building committee for the present Deep Run Church, which was built in 1948.

Old Age and Death

Sam last attended church in 1950. After falling one Sunday, he was too weak to attend any more services. Although Sam spent the last two years of his life on crutches and in a wheel chair, he kept his same cheerful outlook on life.

On May 26, 1951, Sam's life on this earth was ended. He was eighty-two years, five months, and twenty-five days old when he died.

The Lansdale Quartet, whom he had learned to know and love, sang at his funeral service.

His favorite song, "It Is Well With My Soul," is sung in remembrance of him each year at the New Year's song service and speaks to his preparation for death.

Book Review

Hutterite Studies. By Robert Friedmann, Ph.D., Professor Emeritus of History at Western Michigan University. Goshen, Ind.; Mennonite Historical Society, 1961. Full footnotes, a chart and four maps, and a chronological bibliography of the chief writings of Dr. Friedmann. Pp. 338. \$4.75.

In 1951, Mark Holloway, in writing of the Utopian communities in America from 1680-1880, said: "Only the Hutterian Brethren, whose roots are in the Anabaptist movement of the sixteenth century, share the simple faith and integrity of the early nineteenth century groups . . . They are an amazing anachronism; (to have) maintained both their religious and their communistic (faith) in such an unaltered form." In *Hutterite Studies* we have the essays of the seasoned scholar, Dr. Robert Friedmann, who has worked for about forty years in the enormous and yet little known manuscript literature of the Hutterites. Here are collected from American and European journals and the *Mennonite Encyclopedia* the 43 essays that have come from the pen of Dr. Friedmann. They are published in one volume in honor of his seventieth anniversary and this volume will be a welcomed and useful tool in the hands of those conversant in the fields of general and Christian history and sociology.

This book is a comprehensive treatment of that branch of Anabaptism which has proven to be the most enduring of all communal Protestant groups, dating, as it does, from the early 1500's and continuing without interruption until the present. They currently number more than 15,000 in over one hundred and

twenty colonies in the United States and Canada. This collection comprises a full-dress review and description of the beliefs, life, migrations, and writings of the Hutterites. This is the last of the late Harold S. Bender's contributions to Anabaptist historiography for he is editor of the volume and author of the Preface.

The Table of Contents is indicative of the range of this book's treatment which includes such diverse areas of study as Hutterian pottery and medicine as well as theology and history. There is an original chart on page 21 which presents a bird's-eye-view of Anabaptism in Europe as a whole from its beginning in 1525 to the 18th century. Such intriguing problems as the question of national determination of the different Christian patterns are posed by Dr. Friedmann and call for further investigation.

It may be said with confidence that nowhere else can be found such a fine collection of rich materials gathered together in a single volume concerning this unique Christian group. The major areas of Hutterian history, doctrine, life, writings, biographies, and research are all given careful treatment and placed in perspective by an opening essay on Anabaptism. A complete biography of Professor Friedmann's writings concludes the book. The Mennonite Historical Society is to be commended for making this collection of essays available to historians and to college and seminary libraries.

GERALD C. STUDER

Scottdale, Pa.

Mennonite Research News and Notes

MELVIN GINGERICH

The Sun, Baltimore, Maryland, in its "Sunday Magazine" for September 29, 1963, devoted the front page of the magazine to a full page color picture of "Mountaineers' Helper Alta Schrock." The front page picture was accompanied by a four-page illustrated article.

Dr. Warren A. Lapp, 731 East 22nd Street, Brooklyn 10, New York, descendant of Mennonite Bishop John Lapp (1798-1878), Clarence, New York, is doing research on the Lapp family history.

John Umble, Professor Emeritus of English and Speech at Goshen College, and Associate Editor of *The Mennonite Quarterly Review*, has donated his correspondence, records, and manuscripts, including his extensive notes on the Ohio Mennonite Sunday schools, to the Archives of the Mennonite Church, located at Goshen, Indiana.

⁴ William Meyers, interviewed by Marilyn Rice (Dublin, Pa.), 7:30 P. M., Jan. 5, 1963.

Book Review

Mennonites, Who and Why. By LeRoy E. Kennel, Pastor of the Lombard Mennonite Church, Lombard, Ill. Mennonite Publishing House, Scottdale, Pa., 1963. A few footnotes, 16 pages, \$.25.

I read this pamphlet with eager anticipation as soon as it arrived. I have known the author for several years. He is a courageous and stimulating Christian. He has had graduate training in the field of communication as well as pastoral experience in the greater Chicago area.

Many people, especially pastors, have felt a definite need for another tool to use in answering the common questions, "Who are the Mennonites?" and "What do you believe?" This pamphlet, I am told, came from the pen of this pastor precisely to meet this need.

The viewpoint of this pamphlet is refreshing in spirit and balanced in interpretation. The cover design by Joe Alderfer is one of simple beauty and conveys specific intimations of the booklet's contents through the combination of five Christian symbols and a portrait of Menno Simons. Many of the most important things are said and said well.

This pamphlet, one might say, was preceded by John A. Hostetler's *Invitation to Faith*. The Hostetler pamphlet has a clearer style of writing and is punctuated with pen and ink drawings which add a significant touch, but the message does not speak as realistically to some issues. It appears that the Kennel pamphlet is enjoying wide use and sale.

However, the pamphlet regretably does contain an unusual number of mistakes and ambiguities. These will surely hinder its usefulness among discriminating readers. The mistakes are rather minor but they begin to grate upon the reader because there are so many of them. For example, the author speaks of Simons as the one from whom the denomination was named, instead of for whom. He quotes an historian as noting the Anabaptist's *contradistinction* without explaining this word's meaning. One of his sentences says, "The Church was a society of those who had accepted by mature commitment," which is an incomplete sentence and furthermore is a generalization given before he has given the reader any idea of what a mature commitment might be.

Again, what can the author mean when he says, "God has given Christ the reigning power of *this part* of the world (*italics mine*)."

Surely there is no part over which Christ has not been giving the reigning power! Peter's declaration "We

must obey God rather than man" is hardly the best text to cite in documenting a belief in Christ's lordship. What is *urbia*? Is there such a word as *independentism* or is the author referring to what is generally called English Separatism? In speaking of the offices operated by the Mennonite Central Committee for its various services around the world, he fails to mention the headquarters at Akron, Pa. What is more, he gives such subsidiaries as Mennonite Disaster Service and the Peace Section a prominence that is misleading. Finally, how can denominationalism be endorsed as "an evidence of man's ability to think God's thoughts after Him?"

After discussing these criticisms with the staff of the Mennonite Publishing House, I was assured that they will be taken into consideration when it is reprinted. With these and other mistakes and ambiguities corrected, this pamphlet should make a significant contribution to the life and witness of the church for years to come.

GERALD C. STUDER

Scottdale, Pa.

Mennonite Genealogical Directory

"Die Post," a Mennonite weekly, published at Steinbach, Manitoba, features a monthly section "Mennonitische Familienkunde" (Mennonite Genealogy). It is planned to compile and to publish a directory of Mennonite genealogists. Anyone interested in this directory and in genealogy is requested to furnish the following information:

1. Name and mailing address.
2. Since when have you been doing genealogical research?
3. What names are you mainly interested in?
4. In case something has been published on these names previously, give author, title, place and year of publication.
5. In case you have compiled Mennonite genealogies, are you interested in having this material published in "Mennonitische Familienkunde"?

Please send all information to Adalbert Goertz, 3005 Dover Drive, Boulder, Colorado.

Gerald Studer wrote the booklet *Frederich Goeb, Master Printer*, published by the Goeb Bible Sesquicentennial, Somerset, Pennsylvania, October 1963.

The papers and records of the late Harold S. Bender (1897-1962) have been deposited in the Archives of the Mennonite Church.

Mennonite Research News and Notes

MELVIN GINGERICH

Paul E. Crunican is writing a doctoral dissertation at the University of Toronto on the Manitoba schools question and Canadian federal politics.

Marilyn Glynn Huck is writing a master's thesis at the University of Toronto on early settlements in Waterloo County, Ontario.

Henry Klassen is writing a paper on the Red River Settlement and the American frontier for a master's degree at the University of Manitoba.

Aron Sawatzky is writing on the Mennonite community in Alberta for a master's degree at the University of Alberta.

Peter Thiessen is preparing a master's thesis at the University of Manitoba on the Mennonites and participation in politics.

Irvin B. Horst is writing a volume to be entitled *A Book of Disciples*, which will have martyr stories of Michael Sattler, Geog Blaurock, Weynken, Jan Claes, Elizabeth, Hans van Overdame, Dirk Willems, and Adriaen Pan.

The Eastern Mennonite Associated Libraries and Archives had its first annual meeting on June 29-30, 1963, in Lancaster County, Pennsylvania. The theme of the program was the Mennonites and the Civil War.

Daniel Yutzi, Plain City, Ohio, in December 1961 completed a master's thesis on "The Changing Amish: An Intergenerational Study." The thesis was done in the Sociology Department. He is continuing his study of the Plain City community for a doctor's dissertation.

Abraham Friesen completed a master's thesis in the University of Manitoba History Department in 1962 on "The Emigration of the Conservative Mennonites from Canada to Mexico and South America after World War I."

Clarence S. Shank, Marion, Pennsylvania, published a 48-page booklet in 1963 on the subject *A Mennonite Boy's World War I Experience*.

On September 29, 1963, the First Mennonite Church, Kitchener, Ontario, observed its 150th anniversary, at which time an illustrated booklet *150 Years First Mennonite Church* was released. Copies are available for \$1.00 from the Golden Rule Book Store, 187 King Street East, Kitchener, Ontario.

The First Mennonite Church, Fort Wayne, Indiana, issued an eight page illustrated bulletin on the occasion of its sixtieth anniversary, October 27, 1963.

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This picture of the Jacob Zeigler Kolb (1832-1919) family (Waterloo County, Ontario) was likely taken in 1887. Seated, from left to right, are Leah Kolb, Jacob Z. Kolb, Mrs. Kolb (Maria Bowman Kolb), and Titus L. Kolb. Standing are Abram B. Kolb, Aaron C. Kolb, and Elias B. Kolb. J. Z. Kolb was a deacon in the Mennonite Church. Of interest to the students of Mennonite costume are the beard and coat of Brother Kolb, the absence of prayer caps from the heads of the women, the type of cape worn by Mrs. Kolb, as well as the white neck band worn by her. This last item of costume was required of conservative women in some Mennonite churches. Mrs. J. D. Mininger (Hettie B. Kulp), married in 1904, reported that she was required to wear this type of neck band at the time of her baptism in eastern Pennsylvania around 1900.

Jacob Zeigler Kolb

Jacob Zeigler Kolb was the eldest son of Abraham and Elizabeth Kolb, and was born in Waterloo Co., Ont., April 12, 1832, about two miles east of Berlin (now Kitchener). On July 5, 1857, he was united in marriage to Maria, daughter of Elias and Maria (Polly Clemmens) Bowman. To this union were born seven children; Leah, Abram, Elias, Polly (deceased), Simon (deceased), Aaron, and Titus. He united with the Mennonite Church in early youth and was a devoted member throughout his long life, being interested and active in all of the work of the Church. In 1875 he was ordained to the office of deacon, in which capa-

city he served faithfully so long as health and strength permitted. He was a strong supporter and faithful worker in the early Sunday school activities of the Church, having been one of the organizers of the first permanent Sunday schools among our people in Waterloo county. For many years he was the superintendent of the Breslau Mennonite Sunday school. At a time when the Church's attitude toward special and continued efforts for the ingathering of the young people and others was undecided, Brother Kolb was among those who were strongly in favor of such work. Through the encouragement of such brethren ef-

forts were put forth which resulted in a large addition to the active membership of the church. In the following years of increased activities in the Church in behalf of the Sunday schools, Young people's meetings and mission work, Brother Kolb manifested the greatest interest and gave his heartiest support and encouragement.

A number of years ago Bro. Kolb was afflicted with a stroke of paralysis which partly disabled him and from which he never entirely recovered. However, he continued his work in the Church and in his home life until a few years ago when growing infirmity of mind and body, due to recurrent attacks of paralysis, rendered him unable to continue

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J. F. Funk Reminiscences

By TIMOTHY BRENNEMAN (1860-1935), Goshen, Indiana

The writer's first remembrance of J. F. Funk is when he visited the family of Daniel Brenneman (my father) in 1866, while Funk lived in Chicago and while we lived seven miles southwest of Elkhart, near Jamestown. I was but six years of age, but I remember him as a man of pleasing address, with a beautiful black beard. He was accompanied by Bro. Neff, a Mennonite from Germany, but who lived in Chicago. This German Mennonite was an engraver and entertained us children by drawing pictures. It was in the fall of the year, and I remember I accompanied my Father to the orchard where we gathered some choice tolpehockens, upon which our honorable guests might feast while the regular meal was being prepared. It was on this occasion my mother, as she afterward told me, advised Bro. Funk to come to Elkhart with his Herald of Truth printing outfit, which he did the following year. My mother's advice may at least have had an influence in the final decision to do so.

I well remember when he moved from Chicago to Elkhart, locating temporarily in the basement on North Main street, while the building at 157 (old number) was being built, which he occupied in 1868. For a number of years the Herald office was a favorite resort for my father whenever he went to town. It was also an attractive place for us children on account of the beautiful picture and motto cards on display in the show-cases. I have some of them in my possession even yet. Father was a frequent contributor to the columns of the Herald in those days. One day when Bro. Funk visited at our house, father read to him a poem which he had just composed for the Herald. After listening to the reading he remarked, "You may become a poet yet if you keep on practicing."

I was present when Bro. Funk organized the first Mennonite Sunday School in Elkhart County, and which I think was the first in the State of Indiana, at the Shaum (now Olive) Church, seven miles southwest of Elkhart. It was not later than 1869 and may have been as early as 1868.

Abraham B. Holdeman was elected superintendent. I committed to memory many verses of scripture,

such as the Ten Commandments, the Lord's Prayer, the 23rd Psalm, etc., as a result of attending this school. The above mentioned motto cards were much in evidence in this S. S. The school was closed for the winter season and I remember that many tears were shed as the various farewell addresses were delivered by the brethren. Bro. Funk was one of them and my Uncle H. B. Brenneman (Bro. Henry) was another. That school left a lasting and beneficial impression upon my life, and I am quite sure, also upon others. Bro. Funk took me into his home as one of the family, in the year 1872, before I was 12 years of age. (I became 12 in the fall.) He took me into the printing office and taught me, with much patience, to set type. That summer I set most of the type of the Herald of Truth. I found him always kind and considerate towards me as well as his family. Even his reproof was in kindness, though stern. His wife at one time advised him with emphasis to desist in a certain thing which he proposed to do, to which he replied with a hearty laugh, "Ich bin mein eigener Boss." (I am my own boss.) I never heard him say a cross word to his wife or children. He practiced family worship, busy man as he was.

He was a man who believed in system and order in religious services as well as in business. At the Shaum (now Olive) Church, as in most Mennonite churches of that day, they had a long pulpit, and it was the practice of the janitor to place upon each end of this pulpit a pail of water, with tin cup, for the convenience of the parents with children. I remember, at the close of a service long about the year 1870, Bro. Funk took the opportunity of correcting a number of abuses that were being practiced by this congregation, one of which was that the pails of water should be placed in the rear of the church, which was ever after observed. Another practice condemned was that of spitting tobacco juice on the floor of the house of God. (Let us hope that the times of that ignorance God winked at.) A number of other practices were referred to, but I cannot recall them now.

One of the sad experiences in his life was when in 1874, the tie was severed between him and his dear

brother and long time co-laborer Daniel Brenneman. Hitherto they had seen eye to eye and truer yoke-fellows had never existed. When the crisis arose in the church as to whether progressive methods, such as revival meetings and prayer meetings should be introduced, the one was constrained to say No and the other Yes, although they had a few years previously (1872) conducted the first continued or revival meeting ever held in the Mennonite church in the U. S. A. Funk had emphatic convictions that the time was not yet. Brenneman's convictions were just as strong that the hour had come. The writer well remembers a meeting called for the purpose of adjusting (if possible) the differences between Brenneman and a majority of his brethren. At one time during the meeting, while Brenneman was weeping bitter tears, Funk, with both hands in his pockets, paced the floor, and with all the language at his command, gave his reasons for deferring progressive methods.

Brenneman persisted that his convictions would not allow him to defer them any longer and the final result was that Brenneman was expelled from the church, and instead of the aforesaid fellowship, there seemed to be for a number of years a gulf fixed between these two brethren, which happily, in later years, was to a large extent removed, to their mutual gratification. This was evidenced by the fact that they frequently visited each other and participated together in public worship. As a final proof of this, Funk was called upon, when Brenneman died in 1919, to assist in the funeral services of the latter.

Bro. Funk had devoted the energies of the prime of his life in promoting and building up the Mennonite Publishing Co., and one of the greatest trials of his life was during those dark days when financial reverses forced the company into bankruptcy. While its affairs were being wound up, the writer expressed his sympathies to Bro. Funk, to which he replied, "Yes, this has been a great trial to me, but with the poet, I have prayed, 'The dearest idol of my heart, whate'er that idol be, Help me to tear it from its throne, And worship only Thee'."

And here let me state that the Mennonite people owe an obligation to Bro. Funk, in their travels from East to West and West to East, as

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Hutterite English Schools

DANIEL E. HOCHSTETLER*

Hutterites since their beginning in Europe in the sixteenth century have been interested in teaching their children. Although there have been many changes, this is still a major concern for the fifteen thousand Hutterites who now live in colonies scattered from Minnesota to Washington and in the three prairie provinces of Canada.

This brief article cannot differentiate fully between the school systems in Canada and in the United States and between the public and private schools in the United States, where about one-third of all Hutterites live. Significant differences also exist among the three main branches of Hutterites: Schmiedeleut, Dariusleut, and Lehrerleut.

Hutterite English schools usually have one classroom for all grades. The building is built on the premises by the colony or the school district and is often used by the colony for German school and church services. Many colonies or school districts provide a "teacherage" for the teacher.

The schools in the States are administered by elected local boards under the supervision of the County Superintendent of Schools. Among the Dariusleut and Schmiedeleut the school boards often include one or more colony members. Many Lehrerleut members prefer to work by influencing the district school board rather than by serving in this elected position. School administration in Canada differs from the above in certain details.

The cost of operating the public school in a colony is met by local taxes paid by the residents of the district, supplemented by provincial or state aid. For obvious financial reasons, Hutterites in general welcome a "public" school on the colony even if, in rare cases, several non-Hutterite children from the district also choose to attend. As long as there are no religious hindrances by the school board or teacher, Hutterites have no objection to having an "outsider" teaching their children.

Although in Canada there seems to be a little question about including the Hutterite schools in the public school system, it is increasingly difficult for new colonies in the States to establish separate public schools. Only three of the fourteen Lehrerleut colonies in Montana, all settled since World War II, were able to get public schools. One-fifth of the Schmiedeleut colonies in South Dakota have private schools.

Although all the older Dariusleut colonies in Montana have public schools, their newest colonies have broken tradition and are currently sending their children to the consolidated schools in town. It remains to be seen whether their respective districts will grant them a school on the premises, or if the colonies will eventually operate a private school in order to better protect their religious and cultural interests. Newer colonies especially find it difficult to finance a private school for they must still pay their share of the taxes in their school district.

If local boards take on new Hutterite schools, such schools would utilize taxes from non-Hutterites. Local residents and officials know that Hutterites will usually operate their own schools rather than send their children to school away from the colony or defend their rights in court. Hutterites generally interpret this as a growing antagonism and discrimination against their group. On the other hand, it should not be overlooked that in many areas the school officials, teachers, and neighbors are genuinely friendly toward the Hutterites, and are willing to help them, work with them, and accept them as equals.

It is not known exactly how much of the school problem is related to the national trend toward consolidation of schools. In a few cases Hutterites are pressured into closing their public schools and sending their children to town. Perhaps this is an attempt to "scare" them into operating a private school.

For those colonies which have private schools, the greatest responsibility of administration lies on the minister, German teacher, and financial manager, although all major decisions must be approved by all male members of the colony.

School officials and colony leaders are almost unanimous in admitting that colony schools are usually unable to attract and keep the best teachers. Although all public schools must have state accredited teachers, many colonies must accept teachers with temporary special permits. Teachers in private schools are frequently persons who are willing to work for less money than what the public schools offer. They are often elderly persons or persons without the necessary academic training to qualify for a state certificate or license.

Although most states do not require a trained teacher in private schools, Hutterites do not attempt to

teach their own schools. One Lehrerleut informant felt a teacher should have at least some training and experience. A Dariusleut informant said that years ago some colonies sent young people away to prepare for teaching. However, so many of them did not return that Hutterites in general have discarded the idea of teaching their own English schools. An exception to this is in South Dakota and Manitoba among the Schmiedeleut where at least three colonies have their own trained teachers.

Public schools in both United States and Canada follow the prescribed state or provincial course of studies. All subjects are taught from standard texts and workbooks. Up to date maps, encyclopedias, and other teaching aids are usually employed. In some places they even have pianos, phonographs, and visual aids. Hutterite children pledge allegiance to the flag and go on field trips. They read children's magazines and library books. General school facilities are in keeping with their needs and the financial ability and interest of the school district. In some cases schools may lack equipment and facilities simply because the colony is unaware of what it is entitled to.

Due to the financial burden of maintaining the school, private schools usually lack both the quality and quantity of up to date school supplies, equipment, and teaching aids that they need for an effective school program. Furthermore, they are quick to eliminate everything not in keeping with their beliefs or way of life, whereas colonies generally tolerate a certain amount in a public school which must maintain state standards.

Hutterites expect very little religious education in the English schools. The amount of direct or indirect spiritual influence which is given depends on the individual teacher.

The enrollment of Hutterite schools might be as low as ten or sometimes more than thirty, with an average of perhaps twenty-five.

Hutterite children enter English school at the age of six or seven, and usually leave school at the minimum legal age, which is either fifteen or sixteen in most cases, regardless of ability or grade attained. In some cases they stop if they have successfully completed grade eight. Most Hutterites recognize the need of a good elementary education, but education beyond the elementary level is considered both unnecessary and detrimental to their agrarian, religiously-isolated way of life. In a few cases grade nine and ten pupils

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*The author is teaching in a Hutterite community at Grass Range, Montana.

HUTTERITE SCHOOLS

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who are not of legal quitting age will continue to study approved supervised correspondence courses.

A 1958 study by a government investigation committee revealed that out of nearly one thousand Hutterite pupils in Alberta, where more than one-third of all Hutterites live, slightly more than three-fourths were retarded one or more grades.¹ This helps to explain why so few need to enter high school. Although this writer knows of no statistics for other provinces or states, his observations and experiences lead him to suspect that the general achievement level of many Hutterite children is somewhat lower than the national norms. According to twenty-five superintendents in Alberta,² the dual system of education (English competes with German as a "foreign" language for the lifetime of most Hutterites), adverse attitudes toward education, and poor teachers are among the many complex contributive causes to low achievement, rather than inferior native ability.

Hutterites have sojourned in many lands for over four centuries, and yet have probably retained more of their outward form of religion and culture than any other Anabaptist group. As recently as the last decade legislation has been enacted against them. Whenever the English schools—or anything else—present a problem which cannot be resolved, they will migrate again to preserve that for which many ancestors have given their blood.

¹ Report of the Hutterian Investigation Committee, Province of Alberta, Edmonton, Alberta, September 1959, p. 33ff.

² Ibid., p. 37ff.

JACOB ZEIGLER KOLB

(Continued from Page 1)

his wonted activities. He keenly realized the weakening of his powers and expressed regret that he was no longer able to take up the duties of his work in the Church, but was always ready to express his joy in the service of the Master and give testimony of his hope in the Lord and in His promises. His strength gradually failed until on June 3, 1919, at the home of his son-in-law, Bro. Moses B. Betzner, where he and his companion had made their home, he calmly fell asleep. He reached the ripe old age of 87 y. 1 m. 21 d. He lived in matrimony for nearly 62 years, and his aged companion, with four sons and one daughter and twelve grandchildren survive.

Gospel Herald,
July 17, 1919, page 295

History of the Lambertville Mission

RICHARD MEYERS

I. The Birth of a Mission

Three men drove along in the spring of 1949 seeking a place to establish an avenue of service for young people. Under the direction of the Franconia, Pennsylvania, Mennonite Conference Youth Extension Committee, they were investigating several possibilities suggested to them. Keeping their spiritual senses alert to the voice of the Holy Spirit, they were led in the direction of Lambertville, New Jersey. Soon they came to an area on the outskirts of town known as "the commons,"¹ an area populated by people living in rather poorly constructed frame houses called Connaught Hill. Inspection of this area led one member of the party to exclaim, "This is it."² The others unanimously agreed. Further investigation brought out the deep spiritual need of an almost spiritually depraved community. Efforts were immediately made to canvass "the hill" and also the town proper. Results proved alarming. In addition to many spiritually dead Christians, the survey revealed the presence of a number of Catholics and heretical sects. It also revealed many broken homes and much evidence of low morals.

The next logical step seemed to be to plan for a summer Bible school, since some evidence of interest had been expressed during the canvassing. There was no suitable place to hold the school so a tent was rented and paid for by funds given to the Extension Committee from a Franconia Conference youth meeting. This summer Bible school was directed by Henry Swartley, Jr., and had an enrollment of approximately seventy. Workers were supplied by the central and eastern part of Franconia Conference. Revival meetings were held in the evenings during these two weeks by evangelist Otis Yoder, Harrisonburg, Virginia. Community response and attendance was quite good for these meetings. This was probably due to the fact that song services were held several evenings preceding the meetings to introduce the community to the work. There were three definite decisions made in the course of these meetings.

Sunday school services were begun immediately following this summer Bible school. They were held

in the tent set up on various places on the commons whenever weather permitted. At the same time the Franconia Mennonite Board of Missions and Charities began a search to locate a dwelling where permanent services could be held. A call went out for "dedicated workers to gather in the already white harvest."³ In this way the Lambertville Mission was conceived and given birth.

II. Growing Pains

A place to hold services was much desired with the establishment of a permanent Sunday School. At the invitation of Jules Toth, a resident of Connaught Hill, services were held in the back porch of the Toth home. Jules Toth, though not a Christian at the time (he later became a member of the mission), was interested in seeing some type of mission work in the area. A permanent Sunday school was set up in this home under the direction of Clayton Detweiler, one of the workers. Actual church services were held only every other Sunday. A minister was supplied by the Doylestown or Deep Run congregations.

Services were held in this home for a short while but in the summer of 1950 the Toth family requested that the home be closed because of needed room. Services were then moved to a vacant garage only a short distance from the Toth home. This situation, however, was not the most desirable and Clayton Detweiler appealed to the Franconia Mennonite Board of Missions and Charities to supply a more suitable place to conduct services. The mission board took immediate action by appointing a committee to look into the situation. Plans were made to erect a 26 foot by 28 foot building at an estimated cost of \$2,300. However, this purchase was made unnecessary by an offer from Howard Hestand of the Doylestown Congregation. He offered to let the mission use a property in his possession at 215 N. Union St., Lambertville, N. J., for mission purposes. The board gratefully accepted this offer and promised to pay a fair amount of rent for its use. This building, a block house structure, was then used for services. The Doylestown Congregation supplied the services of a minister during this time.

Workers from eastern Franconia Conference played a large part in the mission work at this time. In addition to the Sunday services they served by distributing "The Way"

¹ Henry Swartley, Jr., "A Call to Lambertville, New Jersey," *Mission News*, (Vol. XIII, No. 4), (Sept., 1949), p. 1.

² Henry Swartley, Jr., interviewed by Dick Meyers, (Vernon Althouse Home, Doylestown, Pa.), 4:30 P. M., Nov. 4, 1962.

³ Swartley, *Mission News*, p. 7.

in the community and holding cottage meetings, etc. This proved to be an effective way of reaching the community in a more direct sense. Summer Bible school was also held every summer and also proved to be a good way to reach the homes of the area. Late in the fall of 1951 Richard Moyer, a worker at the mission, was appointed by the mission board to superintend this work at Lambertville.

The mission board reported that a property was available on "the hill" early in 1952 and proposed to purchase it for a sum of \$4,000. This property was a home which the board planned to remodel into a church. Later in 1952 the adjoining lots of this property became available for purchase. These were also bought by the mission board. As soon as renovations were completed the services were held in this new property, located at Belvedere Avenue. This has been the site of the Lambertville Mission from that time on.

The need of a pastoral oversight was felt at this time and the mission board met this need by appointing Richard Moyer to be mission pastor. Richard served in this capacity for about a year, until he was called to serve elsewhere. The vacancy which he left was filled by the appointment of Clayton Detweiler by the board. Clayton served for two years but was forced to give up his ministerial responsibility due to ill health. He was succeeded by Henry Swartley, Jr., who served for one summer.

On August 14, 1955, Warren Wenger was ordained at the Doylestown Mennonite Church to the ministry at Lambertville. He shared the lot with Clarence Derstine of the Doylestown Congregation. Warren has retained the office of pastor of the mission until the present time.

A need for more space in the spring of 1956 resulted in the building of a 24 foot by 24 foot addition to the front of the original church building. This provided three more Sunday school rooms, a nursery, cloak room, and also basement space. It also made the building look much more churchlike in appearance.

Warren Wenger became the first resident pastor in August of 1956 when he moved into the community on "the hill" with his family. Their reception by the community was quite good. Since that time the pastor has become very much thought of by the people of the community as a friend in need.

Workers were invited to transfer their membership to Lambertville at this same time, which many of them did. Ironically enough, many of them had been scratched off their

original church rolls and were not listed anywhere. Of course, this boosted the number of members considerably. No accurate records were kept of the entrance of the early church members but it is assumed the first members were baptized on March 8, 1953. On December 13, 1959, nine new members were received into the mission. In the fall of 1962 two more were received by transfer, bringing a present total of 28.

There have been many efforts made to reach the unsaved of Lambertville. Throughout the years evangelistic services have been held. The most successful of these was in October of 1959 under Otis Yoder, when there were several decisions.

During 1960 and 1961 work was attempted with the Puerto Ricans of Lambertville but was discontinued because of lack of interest on the part of anyone speaking Spanish.

The average attendance for 1960-1961 was 61.8 with a total attendance of 3,051 persons.

Lambertville now acts as a normal functioning Franconia Conference mission and is gradually being able to reduce its growing pains as it matures into a well developed church.

III. Present Outreach and Effect

Today Lambertville serves in an area commonly referred to as "the other side of the tracks." It serves in a town with many racial differences. It serves in a town with extremely low moral standards. This is evidenced in a recent survey conducted by the pastor in which he determined that 50 per cent of the community children attending the mission were illegitimate. The pastor has been called in as a character witness in murder trials and has probation duties. "It has been said that the Lambertville community has the lowest moral standards of any mission community in the area."⁴

Despite the odds which it faces, the mission at Lambertville has made much progress. The fact that the pastor lives right in the midst of the actual life of the community has been a big factor in bringing about the acceptance of the mission. "It has been found that the best way to reach the community has been through adult Bible studies held in the pastor's home."⁵

Seminary students at Princeton University use the mission as a

⁴ Mrs. Clayton Detweiler, interviewed by Dick Meyers (Clayton Detweiler Home, Plumsteadville, Pa.), 7:30 P. M., Dec. 3, 1962.

⁵ Warren M. Wenger, interviewed by Dick Meyers (Warren Wenger Home, Lambertville, N. J.), 7 P. M., Jan. 10, 1963.

home church while attending school. I-W service men in the area also use the mission as a place to worship and serve. In this way the Lambertville Mission acts as a refuge for the needy and also as a home base for others to serve from.

Mennonite Research News and Notes

MELVIN GINGERICH

Denominations Originating in Lancaster County, Pennsylvania, edited by Charles D. Spotts, was published by Franklin and Marshall College Library, Lancaster, Pennsylvania, in December 1963. It is number two of the "Community Historians Annual." A one dollar contribution to the Community Historians Society will bring a copy of the 41 page booklet. Fifteen denominations are included in the study, among which are the Reformed Mennonite Church, the Stauffer Mennonite Church (Pike Mennonites), the Bowman Mennonite Church, the Weaver Mennonite Church, the Old Order Mennonites, the Weaverland Conference (Horning Mennonites or Black Bumpers), the Groffdale Conference (Wenger Mennonites or Buggy Mennonites), the Reidenbach Mennonites, and the Weavertown Beachy Amish.

The Association of Mennonite Aid Societies, Bluffton, Ohio, has published the following four booklets: *Meditations on Christian Mutual Aid* (1958), by J. Winfield Fretz; *Towards New Horizons in Mennonite Mutual Aid* (1959), by Grant M. Stoltzfus; *Love and Justice in Mennonite Mutual* (1960), by J. L. Burkholder; *Christian Realities in Mutual Aid* (1961), by William Klassen; *Mutual Aid An Expression of Basic Christian Experience* (1962), by Richard Yordy; and *Mutual Aid in a Changing Economy* (1963), by C. J. Dyck.

J. F. FUNK

(Continued from Page 2)

they stopped off at Elkhart to visit the Herald of Truth office.

In the kindness of his heart he generally invited them along and they seldom declined the honor of being a guest at his home. This added an additional burden to sister Funk, and she deserves a large share of this obligation. It was seldom that a day passed without a guest in the home. Sister Funk very frequently sent me hurriedly to the meat market just before meal time.

(This paper was written sometime between 1919 and 1935.)

History of the Valley View Amish-Mennonite Church

ELMER YODER

One thing that impresses many people who visit Kishacoquillas (Big) Valley is the scenic beauty of this peaceful spot nestled between two mountains in Central Pennsylvania. One would hardly suspect that the history of the "Plain" churches in this modest community has been so stormy. John A. Hostetler says, "It contains the largest number of cleavages in North America . . . Here there are five Amish groups and five additional Mennonite related groups.¹ These ten clans of Amish and Amish-Mennonite in a single community represent the most divergent expression of Amish culture anywhere in North America."²

I grew up in this community and it seems almost incredible that all of these groups with their many distinctions have sprung from one Amish Church in less than 125 years. (Since 1850). In this valley, 30 miles long and 4 miles wide, there exist today two branches of the Nebraskan Amish who drive white top buggies, the Beiler Amish who drive yellow tops, the Reno Amish who use black tops, the Valley View Amish-Mennonite who drive black automobiles, the Holderman Mennonite, the Conservative Mennonite, the Mennonite, and the Brethren-in-Christ churches which all have their roots in this one Amish Church. "The story of the Amish and Mennonites in Mifflin County is both thrilling and distressing."³

In this paper I want to trace the historical development of the Valley View Amish-Mennonite Church from the first Amish settlement to the present day. Since each Amish group derives its name from the surname of the presiding bishop, the name of the group frequently changes. It becomes a bit confusing to distinguish between the various branches.

The group under discussion has been called the Zook Church after Bishop John P. Zook, later the Peachey Church after Bishop John B. Peachey, and more recently it has been called the Speicher Church after the present bishop, Jess Speicher, although some of the members are now referring to their church as the Valley View Amish-Mennonite Church. (This group is not to be confused with the Reno branch

which is also sometimes referred to as the Peachey Church.)

The Amish who settled in Kishacoquillas Valley came from the Amish communities of Southeastern Pennsylvania. The first Amish name to appear on the official records of Mifflin County is Christian Zook known as "Long Crist" who warranted land in 1792. The following year quite a few Amish names appear.⁴

It is generally accepted that the first Amish Church was established in the early 1790's. Israel Rupp records a document entitled *Education, Religion in Mifflin County* that says "The prevailing religious denominations are Presbyterians, Methodists, German Reformed, Omish, and Dunkards."⁵ Unfortunately this document is not dated but it appears with other documents and incidents dated around 1790.

Christian Zook was also the first Amish preacher in the area and Hans Beiler the first Bishop. Beiler moved from Lancaster County in the late 1700's. The congregation was already established at his arrival. He served the church for 35 years until his death in 1842.⁶

Presumably for the sake of convenience, the church had divided into three districts: upper, middle, and lower. Bishop Beiler and his successor, Bishop Samuel King, apparently presided over all three districts. By 1846 Bishop King had lost the support of many of his members. The real cause for the dissension is not known, but according to tradition King used seventy-two unnecessary words in a sermon. At any rate several Amish preachers from the "outside" were called in to investigate. They decided King should be silenced. The King sympathizers were, of course, dissatisfied. In 1849 a second ministerial committee met to reconsider the matter. Finally a congregational vote was taken as to whether King should be reinstated. The count showed 121 opposed and 92 in favor. As a result the Lower District, which supported King, withdrew and formed a separate congregation.⁷ King was assisted by two other bishops, Christian Zook and Shem

Yoder, who presided over the Lower District prior to and during the break. In time this branch developed into what is known today as the Nebraskan Amish Church and the Beiler Church.

No sooner had this schism taken place when a controversy arose between Bishop Solomon Beiler of the Middle District and Bishop Abraham Peachey of the Upper District. Hostetler points out that there were perhaps several things involved: the dress question, the meetinghouse question, and a clash of personalities. A major cause of friction had to do with baptism. Beiler "insisted that applicants be baptized in the creek." Peachey objected and held to the traditional house baptism. "Outside" ministers who were called in to arbitrate recommended a compromise where there could be either house or creek baptism. Beiler agreed to house baptism and both parties were to some extent reconciled having confessed their stubbornness.

For a short time therefore the breach seemed to be healed until one Sunday morning in 1863 Beiler mentioned creek baptism in his sermon. Hostetler writes, "Bishop Abraham Peachey turned to him and said, 'In God's Name if you don't like the way we do it, go and do as you please.'"⁸ Beiler did just that and took with him a large share of the membership which laid the foundation for the Mennonite and Conservative Churches of Mifflin County. The number that remained with Bishop Peachey was so small that for a time there was some question as to whether services could be continued.⁹ The group did, however, rally and by 1900 had been divided into Upper and Lower Districts with a total membership of 250.¹⁰ It became known as the Peachey Amish Church, dating its beginning to 1863.

At the turn of the century the Upper District was in charge of Bishop David C. Peachey and the lower in charge of Bishop John P. Zook (Father of Kore Zook, Goshen, Ind.).

Up to this time the Amish of Mifflin County did not practice the "sterng Meidung" or strict avoidance but by 1910 it had become a serious issue in the Peachey Amish Church. Bishop Peachey followed the example of the Amish Church in Lancaster County and adopted the "meidung" policy.¹¹ Bishop Zook, whose views were less rigid and restricted,

¹ Hostetler, John A., *Amish Society*, p. 235.

² *Ibid.*, p. 241.

³ Hostetler, John A., "Life and Times of Samuel Yoder," *Mennonite Quarterly Review*, Vol. 22, 1947-48, p. 226.

⁴ Hostetler, John A., "Life and Times of Samuel Yoder," *Mennonite Quarterly Review*, Vol. 22, 1948, p. 227.

⁵ Rupp, I. D., "Education, Religion, etc." *History of Northumberland, Huntington, Mifflin . . . Counties*, p. 237-238.

⁶ Hostetler, John A., *Mennonite Quarterly Review*, Vol. 22, p. 227-228.

⁷ Hostetler, John A., *Mennonite Quarterly Review*, Vol. 22, p. 229-231.

⁸ *Ibid.*, p. 231.

⁹ Hostetler, John A., *Mennonite Quarterly Review*, Vol. 22, p. 231.

¹⁰ Hartzler, Jonathan K., "Gains and Losses," *Herald of Truth*, June 11, 1902.

¹¹ Zook, Kore, Goshen, Ind.

was opposed. In 1911 "when a seceding group in Lancaster County applied for ministerial help in Mifflin County and Bishop Zook came to their assistance the division was initiated."¹² Later that same year three preachers who had seceded "united with the Zook followers bringing with them forty members who had withdrawn."¹³

Feelings ran high between these two groups, each claiming to be a continuation of the old Peachey Church. It is interesting to note that Preacher Samuel Peachey who united with the Zook branch calls this the main body. On the other hand, Bishop David Peachey held that he and his followers represented the main line and the Zook branch was the splinter group.¹⁴ John A. Hostetler who comes from the David Peachey branch also holds to the latter view. Since this split each group is entirely independent of the other. There is no "working together" in church matters. The after effects are still evident today. The progressiveness of the Zook branch in recent years has greatly widened the breach.

The Zook group has not had any major schism but by 1950 there was considerable unrest within its ranks. Fortunately this no longer exists thanks to the able leadership of Bishop Jess Speicher. During the war he served in Civilian Public Service which undoubtedly helped to prepare him for his important role. He has won the respect and support of the entire brotherhood.

Prior to 1950 the church permitted some modern conveniences but these were slow in coming. In 1932 tractors were accepted and in 1948 electricity. The automobile did not come until 1954. Just prior to this the church lost many of its youth, especially boys who joined the Mennonite churches because "I wanted a car." Quite a few families also left for the same reason. With the coming of the automobile this is no longer the case.

One of the more serious threats to the brotherhood came in 1948 when some wanted electric lights for their homes. Several members were strongly opposed. When a few went ahead and had electricity installed and others expressed their intentions to follow suit, six families including Bishop Jake Peachey and two preachers, Jess Peachey and Yonie Peachey, withdrew from the church and moved to the vicinity of Selinsgrove, Pa., where they formed

a separate congregation.¹⁵ Since then Yonie Peachey has reunited with the brotherhood.

The automobile was introduced rather suddenly and came as a surprise to many. Steve Zook, a young married member, bought a car and kept it in the nearby town of Belleville. When this was discovered, some wanted him excommunicated while others were sympathetic. Fortunately, under Bishop Speicher's leadership harmony was restored and the transition made without any serious consequences. A few of the older members withdrew and joined the much stricter Reno Church. Preacher John Y. Peachey and Deacon Noah Peachey were among these. The latter has since come back to his former congregation.

More recently the church lost twelve of its members to the Brethren-in-Christ who held revival meetings "across the mountain" which attracted them.

Up until the building of their meetinghouse in 1962 the congregation held church services in the member's homes and served the traditional noon meal. There were two districts with services alternating between the two. Since they are holding services in the building, the distinction between the two districts is not so clear cut. Services are held every Sunday for both. Meals are no longer served. The first service to be held in the church building was August 26, 1962. Bishop Speicher "had the opening" and Pre. Daniel King the main sermon. There is no Sunday school at the present time but the congregations with which they cooperate do, and it is expected Sunday school will become a part of the church program in the near future. Evening services are held "when we have visiting preachers." The building seats 380. Membership is estimated at 250.

In January 1940, a monthly sewing circle was begun. An average of 20 women attend during the day and that many single girls in the evening. As many as 72 comforters and quilts and 100 garments have been made in one year.

Other youth activities include regular Sunday evening hymn sings, singing at the county home, and preparing Christmas baskets. These young people are to be commended for their moral behavior. None of the boys drink or smoke.

Preaching is in German with a mixture of English. Preachers do not use notes. Their style is similar to our present day evangelists.

The church uses the lot in choosing their leaders. Since the 1911

schism the following bishops presided: John P. Zook (1901-1936), John B. Peachey (1913-1952), Jake Peachey (1942-1948), Enos Kurtz (1948-1950), Jess Speicher (1950-). Present ministers are Dan King, Christ Kauffman, Alvin Peachey. There are two deacons, John D. Yoder and Noah Peachey.

A Brief History of the Lockport Mennonite Church

The first meeting house of the Amish Mennonites in the entire northwestern Ohio area was erected in 1869 northeast of Archbold, known as the Central A. M. Church. Up until that time they had met for worship services in the homes and barns of the members. During the next 30 to 40 years the community grew rapidly and there began to be a need felt for a place of meeting closer to where they lived.

In 1908 this was brought to a head at the Central Church and it was decided to build two places of worship, one at the east end of the district which was located in the western part of Clinton Township in Fulton County, known as West Clinton, and the other at the west end of the district, located in Brady Township, Williams County, near the old village of Lockport and known by that name. The first Lockport Church building was opened for services on August 23, 1908. The building was remodeled in 1930 with a basement and modern facilities. Until 1944 there was one congregation with three meeting houses in the entire community. In that year the congregations were separated from each other and Lockport became an independent congregation affiliated with the Ohio and Eastern Conference, with ministers Simon Stuckey and Walter Stuckey, Deacon D. Wyse Graber and Area Bishop, E. B. Frey.

In 1945 Lockport cooperated with Central and West Clinton in the opening of a Christian witness in Toledo, Ohio. This later developed into the West Bancroft congregation with two Lockport families being charter members, Freeman Aschlimans, who is now the Pastor, and Harvey Schmuckers.

In 1949 services were opened in the Oak Grove meeting house southwest of Stryker, Ohio, which later developed into the Pinegrove congregation, a new building being erected on State Route 34 in 1951 and organized into an independent congregation in 1952, with approximately ninety Lockport people as

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¹² Hostetler, John A., *Amish Life*, p. 239-240.

¹³ Peachey, Samuel W., *Amish of Kishacoquillas Valley*, p. 39.

¹⁴ Zook, Kore, Goshen, Ind.

¹⁵ Levi S. Yoder, Belleville, Pa.

Book Reviews

Amish Society. By John A. Hostetler. The John Hopkins Press, Baltimore, Maryland. 1963. Pp. 347, illustrated. \$6.50.

That a comprehensive work on the Amish by John A. Hostetler should appear is a "natural" in view of his long and thorough studies in the field.

A modern sociologist has referred to the Amish as an "archeological find." If this is true, *Amish Society* is our best handbook to an understanding of this "find." While other works have appeared, and frequently quite helpful ones, none is quite as perceptive and inclusive and as penetrating as this one. Using the sociological concept of the small community as a framework of reference John A. Hostetler gives the story of European origins, describes the Amish foundations of faith and tells in much detail how the Amish live, work, and worship. After reading these chapters the reviewer had the impression that Amish faith and life have been so well recorded that no one else will need to repeat the painstaking task. Here the reader can get authentic pictures of the Amish patriarchal family system and the role of symbols in their community life. Here religion is accorded the place in Amish life that it deserves.

Splendid pictures and illustrations enhance the volume. The first set shows the Amish in their more or less "normal" pursuits. The second set shows something of the Amish in conflict with their environment.

Perhaps the chief value of the work is in those chapters which describe Amish society as it undergoes change and stress. While the touring public may see a utopia of fertile farms, handsome buildings and on the whole a quaint, friendly people others know that twentieth century American society is bearing down on Amish life with a peculiar severity. It is well to have this portrayed with the science and sympathy that Hostetler has brought to this study. Here is a kind of slow motion portrayal of social change and its toll on human well-being and values. The late Prof. H. J. M. Klein of Franklin and Marshall College once remarked (as he was discussing with sympathy how his Amish friends were being engulfed by the larger society), that "It is a crime to kill a culture." For those who share this belief *Amish Society* provides a great deal of insight into what might be the last stronghold of the American rural culture. Many a teacher of sociology will want to use *Amish Society* for light on the

question, "How fast dare we change?"

Readers will note the frequent mention of the Mennonite Church. *Amish Society* deserves to be read by all Mennonites who want to understand their own church better for large parts of it are derived from the Amish and a stream of Amish persons annually flow into Mennonite congregations. The future of the Mennonite Church is certainly related to the future of the Amish—a fact not always recognized as fully as it might be.

The reviewer wishes for this book a good sale to the general public which deserves to have an accurate account of the Amish not only of one community or region but in the entire country, including Canada.

The book also should be welcomed by legislators in the various states that encounter the Amish in their public school systems. It should be read by superintendents of schools, lawyers and judges. As long as the Amish are engaged in the controversy over Social Security this volume ought to find its way to the desks of Congressmen and Senators as well as officials in the Internal Revenue Service. For the Amish are not only influenced by the larger society; they also influence the larger society.

—Grant M. Stoltzfus

From the Fiery Stakes of Europe to the Federal Courts of America. By Elizabeth M. Miller, a member of the Old Order Amish Church near Millersburg, Ohio. Vantage Press, N. Y. 1, N. Y., 1963. Pp. 125. \$2.75.

This is one of the few books written in English by a person who is at the time of publication a member of the Old Order Amish Church.

Mrs. Miller and her husband and one small son live on a farm in Holmes County, Ohio. She has written for the purpose of explaining the Amish viewpoint to the general public, especially as it relates to their resistance to education and to hospital service in lieu of military service. The manner of her reasoning is naive and the style of her writing is colloquial. I do not say either of these things with any intent to disparage either the author or her people.

She identifies indiscriminately the early Anabaptists with her own "plain people" when the fact is that they broke away from the main stream of Anabaptism and have retained only in part the spirit and life of early Anabaptism. It is puzzling to see how she can speak with such devotion concerning the Bible and yet apparently ignore so much of what it teaches. It is interesting to see her plead for and defend her church's right to set narrow and

specific limits to dress and action for her members and yet be critical of the state when it tries, however imperfectly, to set some kind of limits for its citizenry.

It is disturbing too to see how easily the Amish are "taken in" by radical teachers such as Kenneth Goff of the Congress of Freedom. She also gives attention to the apocryphal Madsburg Letter which says, "I, Jesus, have written this with my own hands . . ." She takes some liberties in paraphrasing or distorting and seldom does she cite references. She omits all documentation for her historical detail, although it is in this area of history that she writes best.

This book is an excellent illustration of the Amish mind and regardless of our agreement or disagreement with their convictions and practices should serve to enable others to understand them better.

Gerald C. Studer

Scottdale, Pa.

LOCKPORT

(Continued from Page 7)

charter members, and D. Wyse Graber as pastor.

In 1953 services were opened in the Salem meeting house near Waldron, Michigan, which is approximately twenty-two miles north-west of Lockport. This developed into an independent congregation in 1960 with approximately thirty Lockport people as charter members, and Earl Stuckey as pastor.

During these years the Lockport Church membership and attendance continued to build up following the establishment of these new congregations and crowded conditions again existed. Conviction began to grow that the time was nearing when some building needed to be done at the mother church. Perhaps the beginning of this need became a reality with the building of a Fellowship Hall, completed in 1956. This hall is of block and brick construction, located about one hundred feet southwest of the old church building. This provided needed Sunday School and Summer Bible School class rooms, a meeting place for the M.Y.F., dining facilities for funerals, family gatherings and wedding receptions.

(From the *Dedication Day*, April 7, 1963, booklet of the Lockport Mennonite Church, Stryker, Ohio.)

The *History of Millwood Mennonite Church District*, an illustrated booklet of 38 pages, by Otto J. Miller, was published in 1960 by the Millwood District Ministry and the Historical Society of Lancaster Mennonite Conference.

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Catherine (Funk) Rice, in 1897 was 100 years of age when this picture was taken. She was born in Washington County, Maryland, August 24, 1797, and died on December 26, 1900, aged 103 years, at Mt. Morris, Illinois. In 1835 she left her home in Maryland and moved to Illinois, where she made her home with her brother. She married widower Jacob Rice, Sr., April 3, 1847, who had children by a former marriage. Catherine was a Mennonite all her life, her funeral being conducted by Ephraim Shellenberger of the Mennonite Church near Freeport, Illinois, and by F. W. Nazarine of Mt. Morris, Illinois. The story of her life is found on pages 707-713 of A. J. Fretz's *A Brief History of Bishop Henry Funk and Other Funk Pioneers* (Elkhart, Indiana, 1899). This is another picture in the series of costume studies appearing in the *Bulletin*. Note Mrs. Rice's cap, cape, and apron.

My First Sunday School

JOHN F. FUNK

My first efforts in Sunday School work date back into the fifties of the 19th century. I had been a Sunday School scholar from the age of seven or eight years. Zacharias Leidy, a man who had been raised in the Ger. Reformed Church, and followed the formal ways of that society until probably near middle age, was suddenly awakened from the life he had been living, by the stir made some years previous by the so-called Albrights, or Evangelical Association, and uniting with them he became an active earnest worker in that denomination.

This man was impressed with the thought that he could do some good for Cause of Christ by teaching the children and the young people of his vicinity, in an undenominational way, from the word of God, and seeking to impress them in early life with the importance of seeking salvation through Christ while young, and I believe that his work was blessed and that many good impressions were made, that bore fruit in the several denominations that were represented by the children that attended his school, and I feel sure that the Mennonite Church today has not been without benefits from the seed sown into youthful hearts, through the efforts of this man.



The woman with the dark cap is Mrs. John (Rachel) Mumaw of Holmes County, Ohio. She, Rachel Barkey, was married to John Mumaw in 1830. To this union were born fourteen children. Her husband died in 1887, aged eighty two years. John was a brother of George Mumaw who was the father of Henry A. Mumaw, the founder of the Elkhart Institute. This picture illustrates the kind of cap worn by some Mennonite women in the last half of the nineteenth century.

On the old Bethlehem road, about two miles, in a westerly direction, from my parental home, and three miles eastward from the village of Line Lexington at the intersection of a north and south road stood an old octagon school house, with the proverbial red shutters to cover the windows and preserve them from being broken by thoughtless boys or otherwise. This house was built of stone and had been there a long time, but was still in good condition and used as a school house often both in summer and winter too, and here to the best of my recollection I attended my first term of school when at the age of six, I began to lay the foundation stones of my limited education. This Schoolhouse stood about a half mile from the home of our old friend Leidy, and was under the direct care and oversight of a good quiet, faithful, old Baptist brother, who always had the keys,

(Continued on Page 2)

MY FIRST SUNDAY SCHOOL

(Continued from Page 1)

when the house was not in use for week-day school, and at that time and in that neighborhood no one would ever have the audacity or be so unkind, or show such disrespect to religion as to object to having it used for a Sunday school.

In those days Sunday schools were maintained only during the summer season while the weather and the roads were good, and every spring it was announced and the word sent round through the neighborhood that on such a Sunday the Sunday School for the summer would be opened at the Eight-Cornered Schoolhouse, and we were all ready and anxious to go. The sessions always commenced at two o'clock in the afternoon.

Of course many did not come, because they had no convictions and no idea that a Sunday school was a good thing or that out of it good could come. My father and mother were persons somewhat in advance of some of these neighbors and church brethren on the educational line, and had no objections to their children attending Sunday school, and we enjoyed going. We also received from time to time a little money to enable us to buy testaments, hymn books and question books, such as we needed for the school, and these proved of great value to us as a means of religious education. We had two miles to walk and every Sunday afternoon my two older sisters and I walked the two miles to the Old Octagon School house to be instructed in matters of Bible truth—to read a chapter to our teacher and recite our verses from the Testament and hymnbook, and the questions we had committed to memory during our spare moments through the week.

The Sunday school in itself, on the whole was, as our people of the present generation may well think a very primitive affair. Bro. Leidy seemed to be a very faithful, sincere and pious man. His reading, his teaching, his prayers all seemed came from the heart; he was zealous and devoted; nothing would keep him away from his Sunday school if it was at all possible to get there.

A very near friend by the name of Miller (Henry) had been to visit him at his home, and he brought him along to Sunday School and prevailed on him to address the school. While friend Miller was not

a fluent talker, probably it was seldom that he had the opportunity to speak in public and especially to children, yet he gave us good advice and spoke very feelingly on the subject of religion and the necessity of serving God. During the week he took sick and died, and the next Sunday was buried and this was the cause that detained our Superintendent from being present at his accustomed place.

I still distinctly remember when on the following Sunday he gave us a talk on the uncertainty of life and how needful it was that we should be faithful in our duties to God and be prepared to meet death and be received to the regard of the righteous. He spoke with such feeling that the impression made was never forgotten.

He put forth every possible effort to do some good and lead the young people to fear God and become Christians, and I can testify that his efforts were not altogether fruitless, and when years afterwards the writer, by the grace of God came to the light, was by the Church of his choice placed into the ministry, his old-time Superintendent came to hear him preach and took intense pleasure in telling his friends that the preacher to whom they had listened was one [of] his own Sunday school scholars.

(The original manuscript of this article is in the Archives of the Mennonite Church, Goshen, Indiana.)

Members of the Mennonite Historical Association in 1963

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The Ropp Ancestral Home

ROY D. ROTH

In the book, *Glimpses of Mennonite History and Doctrine*, pp. 102-104, there is the account of Christian Ropp, concerning the emigration of his father and family to America in 1826, etc.

The Andrew Ropp (brother of Christian) mentioned in this account, was my great-great-grandfather; therefore, the "father" mentioned in this account, (his name was Andreas), was my great-great-great-grandfather. The line of descent on my mother's side is as follows:

Andreas Ropp ... 1776- ?
Andrew Ropp ... 1807-1890
Joseph W. Ropp ... 1840-1920
William Ropp ... 1866-1935
Etta (Ropp) Roth ... 1892-1941
Roy D. Roth ... 1921-

During my recent Easter vacation I visited Upper Alsace, and I am quite certain that I located the exact spot where Barthel Hütte, the Ropp ancestral home mentioned in *Glimpses*, once stood.

One difficulty in the account of Christian Ropp (or, perhaps one should say, in the translation), is the details of location:

six miles from Basel
two miles from Altkirch
two miles from Damerkirch
five miles from Befford

If you take these figures as *miles*, they do not make sense, because it is impossible for a certain location to be 6 miles from Basel, and also 5 miles from Befford (this should be Belfort, I am now quite certain.) The distance from Basel to Belfort is 65-70 km., so it is quite impossible for one to reconcile these figures as *miles*.

A comment in a recent letter from a cousin in Illinois, Walter A. Ropp, 1022 North Oak, Normal, Illinois, 91 years of age, and the oldest living Ropp descendant, started me down the track which, I think, solves this problem of distance. His comment was that instead of miles, Christian Ropp must have written the German "Stunden" (hours). If you take the figures as "hours by foot"—in other words, walking distance, (which was probably a quite common means of getting around in those days), then the location I found fits his description (Christian Ropp's) perfectly.

My approach to the problem of locating Barthel Hütte was to visit a

Mennonite minister, Samuel Nussbaumer, at Altkirch. I asked him if he had ever heard of a place called Barthel Hütte. He said he had, and he made a telephone call to confirm where he thought his place was located.

So we set out to find it. We stopped at a village, Seppois-le-Bas, to see the Bürgermeister (mayor). For some reason, the land on which the original Barthel Hütte was located is now owned by this village, Seppois-le-Bas. Today there is another farm site, about a half-mile distant from the location of the original Barthel Hütte.

The Bürgermeister confirmed Nussbaumer's "hunch" that this was where the original Barthel Hütte once stood. He said the present farm site (½ mile away) goes by another name now, but in the "Volksmund" (vernacular) it, too, is sometimes still called Barthel Hütte.

The Bürgermeister said that all we would be able to see of the original Barthel Hütte site is the location of the well.

So we went to the present Barthel Hütte farm site, and from there walked through mud and pasture (this was on Tuesday, March 31, 1964, a cloudy, rainy day), and soon found the site of the old well, a little spot of ground, fenced off, to keep cows from miring down in the soft earth where the old "Brunnen" once used to be!

We had to do all this research hurriedly, in a few hours on the afternoon of March 31, 1964, and I didn't get a marking on a map, showing exactly the direction and the distance from Seppois-le-Bas to Barthel Hütte. I'm writing today to Samuel Nussbaumer, asking him to mark a map which I'm enclosing for him, with the exact location of the original Barthel Hütte site. I'm under the impression that it is northeast of Seppois-le-Bas, a distance of perhaps one kilometer.

The spot we're assuming was the original Barthel Hütte location is approximately 30 km. from Basel (6 hours by foot); 10 km. from Altkirch (2 hours by foot); 10 km. from Damerkirch—presently called Dannemarie (2 hours by foot); and 25 km. from Belfort (5 hours by foot).

I took several pictures, in spite of the very dark day; I have not yet seen how they have turned out. Accompanying me on this trek were Samuel Nussbaumer; a PAX fellow, Peter Ens, from Canada, serving at the European Mennonite Bible School at Bienneberg (he drove us in the Bible School's VW); and my son, Luke.

This was a thrilling moment: to discover the exact spot where my

forefathers lived before emigrating to the U.S. in 1826! I'm wondering if perhaps I might be the first Ropp descendant in America to have had the opportunity to return to Europe and look for this original Barthel Hütte?

We also spent a little time looking at tombstones in the cemetery of the Birkenhof Mennonite Church, perhaps 5-6 km. distant, but it was getting late and I did not find any further information there. I did notice one tombstone with a Ropp name—born in 1791. This person would have been in almost the same generation as my great-great-grandfather, Andreas Ropp, born in 1776.

Thoughts of Long Ago

JOHN F. FUNK

In looking over some old manuscripts, I found a letter addressed to a certain friend of Sunday Schools, whose name need not be specifically mentioned here, but in reading it the young people and many of the teachers and older people of the present day, may see what the Sunday Schools were in the Mennonite Church fifty or more years ago.

This letter was written on May 24th of 1861, while the writer was a young man engaged in the mercantile business in the city of Chicago, and during his week-day evenings and Sundays he was also actively engaged in Sunday Schools and other forms of religious work.

The writer at that time was a co-worker with D. L. Moody, D. W. Whittle and other active Sunday School workers of that city. The writer was a teacher and a tract-distributor in the same school with D. L. Moody and has a notation in his Diary of about this period, that on a certain Sunday afternoon, having concluded his work in distributing tracts in the district assigned him, which was in the vicinity of Oak Street, on the North Side, he unexpectedly met Bro. Moody, who had been out on the same mission, and the two young men walked together to the Methodist Church Block, at the corner of Clark and Washington Streets, where they attended a Young Peoples Meeting, and as the writer now remembers, this was the first Young Peoples Meeting he ever attended, but by no means the last.

The 1965 annual meeting of the Historical and Research Committee is to be held at Lansdale, Pennsylvania.

Mennonite Research News and Notes

MELVIN GINGERICH

John A. Hostetler published "Folk and Scientific Medicine in Amish Society" in the Vol. 22, No. 4, Winter 1963-64 number of *Human Organizations*.

In 1962 the Channel Press, Manhasset, New York, published *The Bible College Story: Education with Dimension*, by S. A. Witmer. It contains the history of several Mennonite Bible colleges, including Grace Bible Institute, Omaha, Nebraska and Mennonite Brethren Bible College, Winnipeg, Manitoba. Brief descriptions are given of Bethany Bible Institute, Hepburn, Saskatchewan; Bible School of the Ontario Conference of Mennonite Brethren Churches; Canadian Mennonite Bible College, Winnipeg, Manitoba; Menno Bible Institute, Didsbury, Alberta; Mennonite Brethren Bible Institute, Clearbrook, British Columbia; Steinbach Bible Institute, Steinbach, Manitoba; Swift Current Bible Institute, Swift Current, Saskatchewan; and Winkler Bible School, Winkler, Manitoba.

Nebraska History, March 1964, contained an article by John D. Unruh, Jr., on "The Burlington and Missouri River Railroad Bring the Mennonites to Nebraska 1873-1878." This is adapted from his master's thesis of the same title done at the University of Kansas in 1962.

Archie Penner of Steinbach, Manitoba, while teaching at the Mennonite Biblical Seminary, Elkhart, Indiana, 1964-65, will be working in the Goshen College Mennonite Historical Library on his doctoral dissertation for the University of Iowa on the subject of Anabaptist martyrology.

The Society for the History of the Pennsylvania Germans in Maryland in its thirty-first report (Baltimore 1963) offers an article on "The Survival of German Dialects and Customs in the Shenandoah Valley," by John Stewart and Elmer L. Smith.

The History of Millwood Mennonite Church District, an illustrated booklet of 38 pages, by Otto J. Miller, was published in 1960 by the Millwood District Ministry and the Historical Society of Lancaster Mennonite Conference.

Stanley C. Shenk, Souderton, Pa., is writing a Ph.D. dissertation at New York University on "The Image of the Mennonites in American Novels 1900-1963."

History of the Maple View Conservative Mennonite Church

JOHN PETERSHEIM

Introduction

The Maple View Conservative Mennonite Church is located in Geauga County, two miles north and one and one-fourth miles west of Middlefield, Ohio. It is situated in a rural community which in the last few years has felt the effects of the modern trend toward urbanization. At one time most of the men in the church were farmers with only a few exceptions. Today, however, about one-half of the men are working in factories, a few are working at the carpenter trade, several are driving trucks, while only two are making a living as farmers.

Almost all the members of the Maple View Church have come from an Amish background. This no doubt has affected the church as a whole. Some of the members have friends and relatives in the Amish Church who practice the ban and avoidance toward some Mennonites. This has made the transition very difficult for some.

The first Amish to settle in Geauga County arrived about the year 1870. The Sam Weaver family from Holmes County, Ohio, was the first family. Later the Simon S. Yoder family, also from Holmes County, moved there. They were the fourteenth Amish family to move into the area. Simon S. Yoder was a grandfather of Mrs. John Kinsinger and the Kinsingers became the first Conservative Mennonite family in Geauga County.¹

The Beginning of the Maple View Church

Mr. and Mrs. John Kinsinger lived in Middlefield, Ohio, and were first received as members in the Maple Grove Conservative Mennonite Church of Hartville, Ohio, where Roman H. Miller was bishop. Beginning in the spring of 1936, they drove approximately forty-five miles to go to Hartville to worship. Later the Mahlon Kurtz family, also of Geauga County, started driving the forty-five miles to Hartville. Then on July 24, 1939, Mahlon Kurtz was baptized and Mrs. Mahlon Kurtz was also received into fellowship in the Maple Grove Congregation in Hartville. On April 9, 1944, Mr. and Mrs. Allen Detweiler also were received as members there, being out

of fellowship in the Geauga County Old Order Amish Church.²

On July 15, 1945, the first church service was held by the Conservative Mennonite group in Geauga County. The service was held at the home of Mr. and Mrs. John Kinsinger. There were several others from the community present at the meeting besides the three families who were members of the Maple Grove Church in Hartville.³

On October 27, 1946, the first Sunday school superintendent and assistant superintendent were elected from the Maple Grove Congregation to serve in Geauga County as soon as a suitable place could be located to have Sunday school. Joseph Overholt from Hartville and John Kinsinger from Geauga County were elected. Jonas Bontrager, also from Hartville, worked with Joseph Overholt. Thus this work was begun for the purpose of worshipping closer home and also because of the possibility seen in witnessing to Amish friends and relatives in the community.⁴

The Burton Fairgrounds Conservation Building then was chosen as a suitable meeting place to have Sunday school. Then on November 27, 1946, the first official church and Sunday school were held there with some ministers from Hartville in charge. These ministers then took their turn to travel to Geauga County to assist in the work there. Those from Hartville participating were Bishop Roman H. Miller, Simon Colbentz, John Bender, and Deacon Jerry Miller.⁵

At first the services were held only every other week with the families from Geauga County traveling to Hartville on the alternate Sunday. As the work continued, other families joined those driving to Hartville, including the Neil Hostetler family, the Menno Schmucker family, and the John Troyer family. These families drove to Hartville every other Sunday until 1949 when it was decided to have church and Sunday school every Sunday. By the time the church really became organized, there were five families that had joined which made ten original charter members. All of the

families mentioned thus far are still members of the Maple View Church except for Mr. and Mrs. John Troyer whose privilege of membership was taken from them.⁶

The Church Becomes An Established Congregation

In the spring of 1947 the place of worship was changed from Burton Fairgrounds to an old schoolhouse located south of Middlefield. This building was rented until 1951 when the present church building was built. This school building was given the name Maple Hill Church and was dedicated on Ascension Day, April 15, 1947. During this time mid-week Bible study and prayer meetings were held so that one family after another found the Lord. These families then testified to others so that the work grew rapidly with strong conviction and missionary spirit.⁷

It was also during this time that Emanuel Peachey and Andrew Jantzi had revival meetings in the community and a number of families were converted. Then on November 5, 1950, the first communion service was held at the Maple Hill Conservative Mennonite Church, having received eight families May 7, 1950, and two more May 21, 1950.⁸

One reason for this fast growth of the church was that there was a division in the Old Order Amish in 1950 and a total of about fifteen families joined the Conservative Mennonites. This large group added many members to the church, but it also created some problems as can be seen from the fact that only about three of these fifteen families are presently members of the Maple View Congregation. Some of these families probably joined the Conservative Mennonites because the division in the Amish Church left them in a situation which made them seek for another church.⁹

On January 25, 1951, Noah D. Miller, a minister from Hutchinson, Kansas, moved into Geauga County. Then on February 25, 1951, he was received as the first minister living in the community to be in charge of the Conservative Mennonite Church there. Roman H. Miller still was the bishop, and he retained his bishop oversight as long as Noah D. Miller was the pastor there.¹⁰

On March 25, 1951, the first baptismal service was held in the Geauga County Conservative Mennonite Church. In this service, Ray Yoder,

² Roman H. Miller, Hartville, Ohio. Data obtained by mail. March 16, 1963.

³ Roman H. Miller.

⁴ John and Martha Kinsinger.

⁵ Roman H. Miller.

⁶ John and Martha Kinsinger.

⁷ Roman H. Miller.

⁸ Roman H. Miller.

⁹ Joan and Martha Kinsinger.

¹⁰ Noah D. Miller, Sarasota, Florida. Data obtained by mail. March 22, 1963.

¹ John and Martha Kinsinger, Middlefield, Ohio. Data obtained by mail. March 12, 1963.

Ray Mullet, and Jonas Petersheim were baptized. This service was held in the Maple Hill Church south of Middlefield. Then during the first year Noah D. Miller was pastor, work was begun on a new church building in Burton Station. Here a plot of land was bought and on February 25, 1951, the ground-breaking service was held.¹¹

Later an entrance room with some space for a Sunday school class and a basement were built with the intention of building on top sometime in the future. This has not been done yet. Roman S. Yoder, a building contractor and a member of the church, was in charge of the work. All the labor, except for the installation of the heating plant, was donated with some men coming from Hartville to help. The approximate cost of the church was \$12,000.00, and it has a seating capacity of one hundred fifty to one hundred seventy-five.¹²

This church building was dedicated on August 26, 1951. The sermon was given by Emanuel B. Peachey using as his text II Chronicles 6:18. This same basement is still used today, but around 1961, the block walls were covered with paneling.¹³

On August 20, 1961, a tenth anniversary program was given throughout the day. Those participating were Shem Peachey from Bart, Pennsylvania, Erie Renno from Belleville, Pennsylvania, and Noah D. Miller from Sarasota, Florida. Noah D. Miller had earlier served as the first minister in charge of the Conservative Mennonite Church in the community.¹⁴

On the same day that the new church building was dedicated, Emanuel B. Peachey, an Executive Committee member of the Conservative Conference, received former Old Order Amish Bishop Eli Hostetler as a member and gave him the authority to preach when called upon.¹⁵

It was also at this time that the Maple View Congregation became a separate congregation under the Conservative Mennonite Conference known as the Maple View Church. Roman H. Miller still remained as bishop. Then in the summer of 1952, Mahlon Miller, also a former Old Order Amish minister, united with the Maple View Congregation and helped with the preaching.¹⁶

For several years the church had a profound witness, so that many were added to the church having had a genuine experience with the Lord and a ready testimony. And because of this witness, Bishop Roman H. Miller states that "it was the fastest growing Mennonite church in America at that time." The church grew to over one hundred members in a few years. But then the devil, the enemy of our souls, got a foothold and some doctrinal errors crept into the church. For some time, some of the members held to extreme views on divine healing, emotionalism, and pentecostal teaching. There were some confessions made, however, and a good spirit was manifested by the ministry and the church in 1954 when again some unsound personal teaching and agitation were done, including some teaching on the second work of grace.¹⁷

Changes in Leadership in the Church

At the same time there was also a trend toward liberalism and the radio became an issue so that there was some general dissatisfaction among the members. Twice the church missed having communion, and so finally the Executive Committee of the Conservative Conference took complete control of the situation. After some apparent confusion, Nevin Bender, formerly of Greenwood, Delaware, was given bishop oversight of the Maple View Church in the fall of 1955.¹⁸ Then in December of 1955, Noah D. Miller was relieved of his charge, and he left Geauga County on January 6, 1956. He had served nearly five years as pastor and the membership had risen from approximately twenty-five when he first came to over one hundred members.¹⁹

Eli Hostetler then finally withdrew from the church with a few followers, and John Detweiler was licensed by the Conservative Conference to serve as pastor of Maple View Church.²⁰ It was in January of 1956 that John Detweiler took charge of the church, and he served in this position until January of 1958.²¹

During 1956 some instruction in music was given to the church, and since then a church chorister has been used so that the singing of the congregation has improved considerably. Ever since this time the church has also had a young peo-

ples' chorus. For one year Mary Swartzentruber was the director and since then Emanuel Petersheim has been the director.

In September of 1957 there was again some conflict in the church since not all the wounds of the past had been healed by a change of leadership. During this month five families withdrew, having radical views on such things as divine healing. Gerald Derstine, who held similar views came into the community and held tent meetings at the Historical Grounds in Burton, Ohio. This new group then started having services in a rented building in Claridon, Ohio. Later this group had another split among themselves. This action tended to strengthen the members of the Maple View Church and made them search more diligently for the will of God.²²

Then in March of 1958, an ordination was planned to ordain a minister from the congregation. Dan J. B. Byler, Urie Gingerich, and Ervin M. Miller were in the lot. On March 16, 1958, Ervin M. Miller was ordained with Nevin Bender in charge. In August of 1958, Nevin Bender asked for his release as bishop. This was granted to him, and that same month Ivan J. Miller from Grantsville, Maryland, was chosen by the congregation to fill Nevin Bender's place as bishop.²³

The difficulties of the past were not all over yet, however. On July 10, 1959, and the days following, a total of seven families withdrew their membership because they felt the church was becoming too liberal. These families united with a non-conference group in Hartville, Ohio. They are now an organized church, known as the Pilgrim Mennonite Church, and are located several miles south of Middlefield, Ohio.²⁴

In April of 1960, another ordination was planned with Melvin Miller, Pete Miller, and Ray Mullet in the lot. Then on Easter Sunday evening, April 17, 1960, Ray Mullet was ordained as a minister. Those in charge of the ordination were Ivan J. Miller and Emanuel Swartzentruber with Bishop Ivan J. Miller giving the charge.²⁵ Then on October 22, 1961, Ervin M. Miller was ordained as bishop of the Maple View Congregation by lot. Ivan J. Miller also had charge of this service.²⁶

(Continued on Page 6)

¹¹ Roman H. Miller.

¹² D. Ray Mullet, Middlefield, Ohio. Data obtained by mail. March 21, 1963.

¹³ Noah D. Miller.

¹⁴ D. Ray Mullet.

¹⁵ Roman H. Miller.

¹⁶ Ervin M. Miller, Burton, Ohio. Data obtained by mail. March 12, 1963.

¹⁷ Roman H. Miller.

¹⁸ Ervin M. Miller.

¹⁹ Noah D. Miller.

²⁰ Ervin M. Miller.

²¹ D. Ray Mullet.

²² John and Martha Kinsinger.

²³ Ervin M. Miller.

²⁴ Ervin M. Miller.

²⁵ D. Ray Mullet.

²⁶ Ervin M. Miller.

MAPLE VIEW

(Continued from Page 5)

Outreach and Mission Activities

Throughout the years Maple View has also had some outreach and mission activities. Soon after the church became organized, street meetings were held regularly with testimonies and singing over a loud speaker. These meetings were held mostly in the town of Middlefield, and a real witness was given through them. Several people were converted, including a grocer's wife who attended church regularly for a while.²⁷

Since 1948 the church has had a summer Bible school. The first few years the Hartville Congregation helped by supplying some teachers and by managing the Bible school. After the church grew to the extent that it had teachers of its own, the work was taken over by the congregation. The attendance has been high with quite a number from the community coming. The average attendance for this past summer was one hundred twenty-five.²⁸

Also during the summer of 1952 plans were made to build a schoolhouse and have a Christian Day School. This was announced to the church, and the circumstances were that anyone interested could help. Dan J. B. Byler was in charge and mortgaged his own property to borrow money. Some donations were also given toward the project.

A building lot next to the Maple View Church was bought from Henry Barkman for one hundred dollars. It had a much higher value, but he gave it partly as a donation. In the summer of 1952 the first room was built and was ready by September of the same year. It was a building twenty by forty feet and was built of blocks. The approximate cost for the building and books for the first year was \$2,515.00. For the first three or four months of school it contained all eight grades with Dan J. B. Byler as teacher. Later that year the first three grades were put into the entrance of the church which was also used as a Sunday school room. Their teacher was Catherine Yoder from Hartville.²⁹

A monthly tuition was charged for those attending the school. Ten dollars was the fee for the first child in a family, four dollars for the second, three dollars for the third, two dollars for the fourth, and one dollar for all after that. For the first six or seven years most of the money for the operation of the school came

from this tuition and personal donations.

The administration of the school worked in cooperation with the Geauga County Superintendent of Schools. All text books were approved by him, and since Dan J. B. Byler himself had no formal education, he took home studies for teaching and also took the Pennsylvania State High School Equivalent Examinations and got temporary approval from the county superintendent to teach school. So besides teaching for four years, he also drove a school bus for the most of seven years.³⁰

In the winter of 1954-55 an addition was built on the schoolhouse. This was a room twenty by fifty feet with a hall and furnace room ten feet wide between the two rooms.

In the years 1959 to 1961, the school was consolidated with the Burton Mennonite School to comply with a new law which said a teacher should only have two grades. At this school they also had a two-year high school with Mrs. John F. Garber as their teacher.

Then in 1962, because of lack of funds and interest, the school was closed with the possibility of opening again at a later date.

In December of 1953, a witness was started in the Geauga County Old Peoples' Home. The second Sunday of each month a group from the church went there to give a program and still do so. The home is located five miles from the church near Chardon, Ohio. Then in January of 1954, the same type of work was begun in the Trumbull County Old Peoples' Home. This service is held on the fourth Sunday of each month and the home is located about twenty-five miles from the church near Warren, Ohio.³² This work has brought much cheer and comfort to the aged who are confined to these institutions.

The church has also had an organized sewing circle since 1952 or earlier. The clothes and other things that are made at the sewing are sent to the Mennonite Central Committee at Akron, Pennsylvania.

In the summer of 1953, the William Stutzman family of the Maple View Congregation moved to Berne, Indiana, and started a mission there. This work was supported by the Maple View Church for about a year and then it was turned over to the Conservative Conference and is now an established church with Joe B. Swartz as pastor.³³

Then in April 1962, a mission was started by the congregation at Burton Lakes, Burton, Ohio. On April 29, 1962, the first service was held in a rented house. Sunday school and preaching services were held from the very beginning with Ervin M. Miller and Ray Mullet alternating in preaching. Later, on January 27, 1963, the work was turned over to the Melvin Miller and Menno Schmucker families who felt led to be engaged in the work there.³⁴

In November 1962, the first revival meetings were held at the Burton Mission with Dale Nofziger from Bedford, Ohio, as the evangelist. Through these meetings three persons came to know Christ as their Savior, bringing the total number of converts of the mission to four persons.³⁵

Deaths in the Church Through the Years

Today the Maple View Church is an established church with a membership of 88 and has been a separate church under the Conservative Mennonite Conference for more than twelve years. In these twelve years there have been fourteen deaths, most of them being infants or young children. The graveyard in which these people are buried is located behind the Maple View Church on a gently sloping hill.

Some of the factors that were influential in the history of the congregation were these. First, there have been some who have found it difficult to make the transition away from some of the teachings and traditions of the Amish because they were so firmly implanted in them. There has been the tendency by some to consider some former teachings something divinely inspired whereas really they are just people's ideas or some individual's interpretation of Scripture which may or may not be entirely right.

Then there is also the opposite extreme. Some who become freed of a few disciplines and views held by the Amish church become so thrilled and overtaken by their freedom that they cannot see a need for any discipline any more and get to the place where all traditions are despised whether they are good or bad. They discover that some of the disciplines and teachings held to by the Amish church are unnecessary and so the feeling develops that perhaps the Mennonite church, also, only to a lesser degree, holds to some unnecessary teachings. Then

(Continued on Page 7)

²⁷ Roman H. Miller.

²⁸ Ervin M. Miller.

²⁹ Dan J. B. Byler, Middlefield, Ohio. Data obtained by mail. March 12, 1963.

³⁰ Dan J. B. Byler.

³² Emanuel and Mary Edna Petersheim, Huntsburg, Ohio. Data obtained by mail March 19, 1963.

³³ Ervin M. Miller.

³⁴ D. Ray Mullet.

³⁵ D. Ray Mullet.

Minutes of the Meeting of the Historical and Research Committee of Mennonite General Conference

March 27, 28, 1964 — Harrisonburg, Virginia

3. A report was made on the election. Previous members who were re-elected by General Conference are Irvin B. Horst, Gerald C. Studer, J. C. Wenger, and John A. Hostetler. The Committee has coopted Ernest R. Clemens, Ira D. Landis, John S. Oyer, Herman Ropp, Samuel S. Wenger. The officers are: J. C. Wenger, Chairman; Melvin Gingerich, Executive Secretary; Grant M. Stoltzfus, Recording Secretary; Ira D. Landis, Treasurer. J. C. Wenger was elected to General Council for a two year period.
11. Concern was expressed for sound records policies at such institutions as the Mennonite Central Committee and the Mennonite Publishing House. Moved and passed that the Executive Secretary prepare a list of guides and directives, in consultation with the Historical Committee of the General Conference Mennonites, to present to the above and other institutions of the Mennonite Church as may be designated.
15. Moved and passed that the Executive Secretary explore with district conference leaders and related groups the sponsoring of church history workshops.
16. Moved and passed that the Historical and Research Committee encourage the publication of the costume study by Melvin Gingerich.
17. The Mennonite Family Census was reported on and observed with much interest. The popularization of these findings was encouraged.
20. New research projects were presented: Church architecture was proposed in 1963 as a project. The Executive Secretary has contacted Paul M. Lederach of the Worship Committee who in the name of the Worship Committee favors further study on architecture. The sentiment was expressed that the studies in this field should be carried on in conjunction with the concerns of the Worship Committee. Moved and passed that the Historical and Research Committee favor a historical study on church architecture. Collaboration with the Worship Committee in this project was favored. The officers of the Historical and Research Committee are to implement this study in church architecture, and are also to continue collaboration with the Worship Committee.
21. The Student Services Committee is requesting a month's service from our Executive Secretary to conduct fact-finding studies on Mennonite students in non-Mennonite institutions. Moved and passed that Melvin Gingerich give a month's time to this study.
22. The Committee favored a qualified person or student making a study of parsonages and their role.
23. The "History of the Mennonite Church in America" was presented in outline form by the chairman. The outline was approved in its general form.
24. A definitive biography of H. S. Bender was discussed. More time must elapse before this can be undertaken, perhaps five or ten years. Meanwhile materials should be gathered. Moved and passed that the Historical and Research Committee suggest to the Mennonite Historical Society that they should assume the obligation of proceeding with the task of gathering material for the Bender biography and of considering the publication of a biography.
28. The report of the Historical Committee of the General Conference Mennonite Church was given by Delbert Grätz of Bluffton College. He explained the organization of his Committee, its publications, and prospects. The Committee has gathered microfilms in Europe. In his sabbatical leave of next year Grätz plans to make a survey of manuscript materials in Europe that may sometime be microfilmed. The need for coordination in microfilming and interchanging of information was pointed out.
29. The commemorations of the past year was reported on. A 100th Sunday School anniversary was noted at West Liberty, Ohio, with an appropriate plaque being erected. A Sunday school anniversary was also observed

at Masontown, Pennsylvania, where a marker was erected. A third commemoration was held at the Wanner Church in Ontario with a tablet of recognition being placed on the exterior wall of the church. The centennial of *Herald of Truth* and *Herold der Wahrheit* was observed in a special number of the *Gospel Herald*. At Line Lexington Church in Pennsylvania an appropriate program was given in recognition of John F. Funk's contributions to the church, especially the publication program. The *Ausbund's* 400th anniversary was noted. A book on the 400th anniversary of the first printing of the *Ausbund* is planned by the Publishing House (Exhibit VIII). It was proposed that an effort be made to make a recording of *Ausbund* hymns. Perhaps the choruses in our colleges could undertake this.

MAPLE VIEW

(Continued from Page 6)

with this opinion, they move on to the point of no return.

BIBLIOGRAPHY

Interviews by Mail

- Byler, Dan J. B. Middlefield, Ohio. March 12, 1963. Dan J. B. Byler was the first teacher of the Maple View Christian Day School.
- Kinsinger, John and Martha. Middlefield, Ohio. March 12, 1963. John and Martha Kinsinger were the first Conservative Mennonite family in Geauga County, Ohio.
- Miller, Ervin M. Burton, Ohio. March 12, 1963. Ervin M. Miller is the bishop of the Maple View Congregation at the present time.
- Miller, Noah D. Sarasota, Florida. March 22, 1963. Noah D. Miller was the first minister assigned to the Maple View Church and made his home in the community.
- Miller, Roman H. Hartville, Ohio. March 16, 1963. Roman H. Miller was the first to begin the work in Geauga County, Ohio, and served as their first bishop. He kept good church records and diaries.
- Mullet, D. Ray. Middlefield, Ohio. March 21, 1963. D. Ray Mullet is a minister in the Maple View Church at the present time.
- Petersheim, Emanuel and Mary Edna. Huntsburg, Ohio. March 19, 1963. Emanuel Petersheim is director of the young people's chorus and also church chorister. Mary Edna Petersheim, his wife, is chairman of the sewing circle.

The grandchildren of John F. Funk, Helen Kolb Gates and John F. Kolb, have written a biography of their grandfather.

Book Reviews

Hannah Elizabeth. By Elaine Sommers Rich. Harper & Row, Publishers, New York, 1964. Pp. 161. \$2.95.

In an attempt to share with others the sort of childhood she experienced in the Howard-Miami Mennonite community East of Kokomo, Indiana, the author has written a delightful story of the early life of Hannah Elizabeth, — which reflects much of her own life and experience. Printed in beautiful form, and well written, the book is a delight to read. And best of all, the book accurately reflects Mennonite life in a strong rural community, and seems to do so without conscious effort. We can almost hear the A Cappella four-part singing of the congregation (pp. 3, 4). The people were plain, yet used electricity and cars (p. 4). They spoke Pennsylvania Dutch (p. 4). Following the Sunday morning service, the members of the local congregation entered immediately into animated conversation, warm and friendly (p. 5). Hannah Elizabeth was indoctrinated in the Biblical truth that true beauty is an inner reality, not achieved by outward ornamentation (p. 8). The members of the church had a deep awareness of the glory of their spiritual heritage (p. 15). Little Hannah suffered somewhat from a teacher in the public school who did not appreciate the nonresistance of the Mennonites, but was enormously encouraged by another teacher who helped her see the glory of imprisonment for conscience' sake (pp. 23, 27).

The book reads well. And contrary to any impression which this review might produce, Mennonite principles are touched lightly and casually. The growth and development of Hannah Elizabeth are told in a charming manner, with certain unifying motifs, such as her inability at first to understand the meaning of Psalm 46, especially the part which refers to a river which "shall make glad the city of God."

Mrs. Rich has written a book which our sons and daughters will enjoy, and which will surely help them to appreciate the kind of life which our people have lived historically. She writes with the warmth and nostalgic appreciation for her background which one finds in a man like Kermit Eby of the Church of the Brethren. Could she not write a sequel to this little novel tracing the doubts of a Hannah Elizabeth in her college years, and the achievement of a mature Christian life and world view under the guidance of her church college profes-

sors and the helpful books of the saints of all ages which she eagerly devoured in her new sanctum, the college library?

The author is to be congratulated for a fine piece of writing, and the publisher for the excellent appearance of the book. We want to read more from this gifted author.

J. C. Wenger

The Church Nurtures Faith. By J. C. Wenger. Herald Press, Scottsdale, Pa., 1963. Pp. 104. \$1.00.

The year 1963 marked the 100th anniversary of the first permanent Sunday School in the Mennonite Church (MC). This school was started in the South Union congregation near West Liberty, Ohio in May, 1863 by Preacher David Plank. Sunday schools began in the Mennonite Church as early as 1840 (Wanners, Waterloo County, Ontario) and 1842 (Masonstown, Pa.), but for one reason or another these early schools were short lived.

The Church Nurtures Faith 1683-1963 was written as part of the centennial observance which included a special week-end meeting in the West Liberty community early in October, 1963, and the unveiling of Sunday school memorial plaques at Wanners and Masonstown.

Dr. Wenger's brief but well written book deals chiefly with the history of the Sunday school. In this respect it is an expansion and updating of the valuable booklet by the late H. S. Bender, *Mennonite Sunday School Centennial, 1840-1940: An Appreciation of Our Sunday Schools*.

The story of nurture in the Mennonite Church is told under three headings: "The Era of Pastoral and Parental Nurture," "One Hundred Years of Sunday School Work," and "Other Agencies for Christian Nurture." These general headings merely provide a way for organizing historical materials. Pastoral and parental nurture, for example, did not cease with the coming of the Sunday school.

The history of the Sunday school in the Mennonite Church is a fascinating one. The vision of men and their dedication to the teaching ministry of the church in the face of lethargy on one hand and blind opposition of traditionalists on the other brings encouragement even today to those on the cutting edge of new frontiers in Christian education.

As the accomplishments of the Sunday school are reviewed (pages 60-69), how it increased Bible knowledge, elevated spiritual life, raised moral life, contributed to new life, and undergirded the missionary

movement, one wonders if the Sunday school was not really the church, and that which carried the name "church" may have been something else. Through the Sunday school Dr. Wenger writes,

"Mennonites awoke to a new concept of Christianity, a new vision of the Gospel, a fresh understanding of the church, and of the Christian life, and a new self-understanding as Christians. Christianity was transformed for them into an active force for the evangelization of the world and the building of the kingdom of God, instead of being merely a quiescent, passive, conserving system that it had seemed to be. The Christian life began to mean more than merely 'keeping the commandments,' and obeying the church. It began to be a life of service and usefulness, full of rich privileges and opportunity. The church began to be a fellowship of workers, rather than largely a body of obedient followers of the ministry. Christ began to be the center of things, and His Gospel, His truth, and His commission, with their liberating and vitalizing power, began to be the great things in life, instead of the customs and traditions of the past." (pages 68, 69)

A very interesting aspect of the Sunday school story is the development of supporting curriculum materials—from the work of John F. Funk on through to the Mennonite graded Sunday school series released between 1959 and 1962.

In the third section educational agencies and programs in the local congregation such as Young People's Bible Meetings, summer Bible schools, convert instruction, mission study, Mennonite Youth Fellowship, and stewardship education are reviewed all too briefly. Clearly the Sunday school opened the way for many additional educational agencies in the local congregation.

At the end of the first century of Sunday school work, it is important to take inventory and to assess the future. Perhaps today as in 1840 or 1863 the old ways are no longer adequate. Now instead of too few, we may have too many educational agencies in the local congregation doing the same thing, none making unique contributions, yet each competing for time, personnel, and financial resources.

An historical study such as Dr. Wenger's helps the church see how it has come to this point, and gives courage to those who feel the need to rethink, refocus, and perhaps reorganize the educational ministry of the church, in order to carry forward faithfully in these changing times Christ's Commission to teach.

—Paul M. Lederach

MENNONITE HISTORICAL BULLETIN

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The portrait to the left is that of Joseph Reber, born in Johnson County, Iowa, September 23, 1874, the son of David and Mary (Swartzendruber) Reber. David (1851-1918) was ordained a preacher in the Lower Deer Creek Amish Mennonite Church, Johnson County, Iowa, on March 31, 1878. Joseph was married to Susie Anna Eigsti (1879-1924) of Woodford County, Illinois, on October 30, 1898. In 1911 they moved to Shelby County, Illinois, where a year later Joseph was ordained a minister in the Mt. Hermon Amish Mennonite Church, near Shelbyville, Illinois. In 1914 he was ordained a bishop of this congregation, which he served until his death in 1962. The picture of Joseph was taken in Iowa City, Iowa, likely a short time before his marriage in 1898. It illustrates the manner in which young men of his Amish Mennonite community dressed before they became members of the church and adopted the still more conservative clothes prescribed for church members. The picture shows the use of the Amish hooks and eyes instead of buttons as well as the broad fall trousers, but the coat had a collar and lapels, contrary to the stricter Amish code. The woman who is pictured sitting on the right is Susie Eigsti, previous to her marriage to Joseph Reber in 1898. The portrait was made in Vandalia, Illinois. The dress that it portrays was evidently the kind worn by young Amish Mennonite women in Illinois over sixty years ago. Her obituary states that she became a member of the church in her "early youth" and thus she must have been a member of the church at the time the picture was taken. Although the dress bespeaks simplicity, it does bear a resemblance to the dresses worn by non-Amish women of her period. Note the use of pins instead of buttons, as well as the belt, collar and coiffure, and the absence of the cape, apron, and cap. This is another set of pictures in the series of costume studies being featured in the *Bulletin*. The woman standing is her sister Lizzie Eigsti. MG.

Early Mennonite Mission Activity

JOHN F. FUNK

The Mennonites of this country were not unmindful of their brethren elsewhere, and did what they could to build up congregations and establish churches wherever there were settlements of our people making such a work possible. We learn from tradition that one of our old ministers in the early part of the eighteenth century, when the country was but sparsely settled, would, accompanied by his wife, start out on Saturday afternoon and ride on horseback a distance of fifty miles through the wild woods of eastern

Pennsylvania, to minister on Sunday to another congregation, and return again on Monday. This was because the congregation was without a resident minister.

In later years there was a great deal of work done by the ministers of the churches in Bucks, Montgomery and Chester Counties in Pennsylvania, visiting the churches in Lancaster, Lebanon, Cumberland and York Counties, these returning the visits made by the first-named brethren, so that in this manner they helped each other in their

work. It was a kind of missionary work which at the present time might not be considered in just that sense, and yet it was very helpful, and added greatly to the general welfare of the various congregations thus visited. As soon as railroads became common, these visiting trips were made more frequently, and trips of greater distances were undertaken until they extended to Canada, Ohio, Indiana, Illinois, and other states.

In Canada, settlements were made in the Niagara district, in 1800, 1801, 1802, etc. On one occasion the people there, having no minister, though a considerable congregation, wrote to their brethren in eastern Penn-

(Continued on Page 2)

EARLY MISSION ACTIVITY

(Continued from Page 1)

sylvania, asking for some one to come and ordain them a minister. The bishops in the East, after considering the matter, concluded the distance was too great, and the expenses and self denial required for the trip too much for them to undertake, so Conference adopted a resolution, authorizing the brotherhood in the new Canadian district to call the church together, and take votes, and cast the lot in the usual form, and the one on whom the lot should fall, should assume the duties of minister or pastor of the congregation, without any ordination being required, and thus it was done.

Along various ways a great deal of missionary work was done by the people and their unassuming ministers. The necessary arrangements were not made by any missionary society, or by committees, or even by conference. No newspapers were published, and not even a record appeared on the church book; no long-winded committee reports were made, no laudation of this or that minister or bishop or the work he had done;—all this was done in a quiet way and God blessed the work. The dear brethren, ministers and bishops, felt it their duty to engage in this work; the field was open, and the people heard the Word gladly, and both ministers and people were blessed, and rejoiced because of what the Lord was doing for them.

In 1864 the *Herald of Truth* and *Der Herold der Wahrheit* were established in Chicago, Illinois, the first issue appearing in the month of January. These were respectively the first English and the first German papers ever published by the so-called Old Mennonite denomination. The two papers enjoyed a large circulation, and did a great deal of good among the Mennonite people. They owe their origin and establishment largely to a missionary trip made by two brethren,—Bro. Peter Nissley from eastern Pennsylvania, and John M. Brenneman from western Ohio, who visited me while I was conducting a Sunday School in Chicago. Possibly these two men never realized that they had been instrumental in the inauguration of such a project, but unconsciously they did what they felt was their duty in offering counsel and exchanging opinion, and the results appeared in due time. These two papers, the *Herald of Truth* and

Der Herold der Wahrheit, became two very active agents in forming sentiment among the people for missionary work. They enunciated the necessity for such a work, the actual need of missions, the manner in which the work might be carried on, and through their columns different writers were given the opportunity to discuss the missionary projects, so that the cause was given support from every side, and calls came from many localities asking for ministers to come and preach the Gospel to them. The papers were acknowledged by many as a very helpful means by which the spark of Christian life was kept alive in the hearts of many isolated members who seldom enjoyed an opportunity to hear the Gospel preached by ministers of their own denomination, living as they did in out-of-the-way places in the far West, or North or South, and they rejoiced and thanked God for the silent visitors as they came from month to month, brimful of good news and encouraging admonitions, which helped them greatly in the way of life.

All this led on to more advanced steps in the direction of systematic missionary work until in the year 1881-82 the Macedonian call "Come over and help us" rang in our ears from so many different localities that it became evident the work would have to be put upon a more systematic basis. Brethren and sisters everywhere became deeply interested in the salvation of perishing souls. At the Indiana Conference held in the fall of 1882 I asked permission for the privilege of establishing and maintaining a fund which was called the "Evangelizing Fund," from which might be paid the expenses of ministers and bishops traveling to visit isolated members and congregations who were without ministers, and especially such where the travelling minister, or the congregation visited, were unable to pay the expenses of the journey. The request was granted, and the fund was established, and proved itself a very helpful provision. It served greatly to encourage the work. The administration of this fund was placed in charge of a committee, consisting of John F. Funk, Martin D. Wenger, and Henry Brenneman. In 1883 rules and by-laws were drawn up and the following officers elected: J. F. Funk, President; J. J. Hostetler, Secretary; Joseph Summers, Treasurer. After

a period of ten months, J. S. Coffman succeeded J. J. Hostetler as Secretary. During the first year of the Evangelizing Fund, the amount donated was \$26.36. This was a very small beginning nevertheless, and as the people became more and more acquainted with the object of the fund, and realized what a great work could be accomplished, the donations increased, as further accounts will show.

The work was carried on under the name of The Evangelizing Fund until 1892, when a more complete organization was effected, under the name of Mennonite Evangelizing Board of America, and the following officers were chosen: Frederick W. Brunk, President; Herman Yoder, Vice President; Abram B. Kolb, Secretary; Joseph Summers, Treasurer. In October of that same year, Bro. Summers passed to his reward, and George L. Bender was elected treasurer in his stead, continuing in that capacity in connection with the missionary work of the Church until his death occurred in 1921. As the work expanded, and more funds flowed into the treasury, it became necessary to incorporate. Accordingly in 1896 a charter was obtained under the laws of the State of Indiana, and the name again changed,—this time to "Mennonite Evangelizing and Benevolent Board."

In course of time it was thought feasible to establish homes for old people and also for orphans. As the agitation for this seemed to have greatest impetus from brethren in Ohio, it was deemed proper that these homes be established in that State. However, as it was considered by some that such institutions could be properly managed and property held under the above corporation formed in Indiana, a new organization was formed in the State of Ohio under the name of "Mennonite Board of Charitable Homes and Missions." Later on it was learned, however, that one corporation was sufficient to take care of all the mission enterprise of the Church, consequently when the Mennonite General Conference was held at Berlin (now Kitchener) Ontario, on October 15, 1905, steps were taken to consolidate the Boards, and subsequently a joint meeting of the "Mennonite Evangelizing and Benevolent Board" and the "Mennonite Board of Charitable Homes and Missions" was held at the Old People's Home which had then already been established near Rittman, Ohio.

This was held on May 22, 1906, and a merger effected under the name of "Mennonite Board of Missions and Charities," incorporated under the laws of the State of Ohio. The officers elected at that meeting were: M. S. Steiner, President; C. Z. Yoder, Vice President; J. S. Shoemaker, Secretary; G. L. Bender, Treasurer.

As the objects of the Evangelizing Fund became more widely known, the work of the ministers who had occasion to use it was greatly extended. The ministers who engaged in this work were called evangelists. So great had the interest of the people become that in 1893 a mission station was opened on 18th Street, Chicago, called the Home Mission, in charge of Menno S. Steiner. This mission was later transferred to 1907 South Union Avenue. At the present time there are no less than four mission stations in Chicago conducted by different branches of the Mennonite Church, while other stations were opened elsewhere by our own Church which now number not less than nineteen throughout the United States and Canada, not including the foreign stations in India and South America. Besides, there are no less than eight other institutions maintained through the Mission Board, such as Orphans' Homes, Children's Homes, Homes for the Aged, Sanitarium and Hospital, etc., while further extension of the work is being contemplated.

It may be of interest to the reader to know that when the great famine in India broke out in 1896 and 1897, some eighteen carloads of grain and large amounts of money were contributed by the Mennonite and Amish people toward relieving the distress of the famine-stricken. To expedite the handling of the vast amount of grain and money which were so generously donated, a special organization was formed, called The Home and Foreign Relief Commission, of which D. F. Jantzen was the Secretary, and A. C. Kolb the Treasurer. Under the auspices of this Commission, Rev. George Lambert was sent to India to supervise the distribution of the grain. This was shipped jointly with a large quantity which had been gathered by The Christian Herald, of New York, and was shipped on a vessel named "City of Everett," which the United States government placed gratuitously at the disposal of those who gathered the grain. By the time the vessel reached Calcutta, Bro. Lambert had already visited a considerable section of the famine-stricken area, hence was well acquainted with the situation. Through

some apparent oversight, the Christian Herald had omitted making provision for the transportation of their portion of the grain inland so their representative turned to Rev. Lambert and asked if he had sufficient funds at his disposal for this purpose. The answer was "Yes," so that difficulty was overcome, but instead of "loaning" the necessary money he requested that its equivalent in grain be turned over to him and due credit given the Mennonite people. This was agreed to, and in this way a large additional quantity of grain was placed at his disposal which he was enabled to distribute in the name of the Mennonite people of America. This was much better than to have received money, for grain was hard to procure, as it had to be all shipped in from other places.

These items of information in regard to the origin and development of the missionary enterprise during a period of only forty-five years may serve to show in fair measure how that the Mennonite people are interested in mission work. Indeed such proportions have now been reached that the Mennonite Church has become a very prominent factor in disseminating the "whole counsel of God" wherever an opportunity presents itself and the means for such undertaking can be found. That the Mennonite Church, in proportion to her membership, has been very generous in contributions for various kinds of missionary and charitable work, is readily admitted on every hand. May this work be continued in the future as unostentatiously as in the past, and may the "Go ye" lose none of its power in its appeal to the hearts and consciences of the brotherhood. Thus may God continue to bless and prosper the work, as He has in the past, and may all glory and honor be given to Him from whom all blessings come.

(This paper was written by J. F. Funk (1835-1930) during the 1920's, when he was more than eighty-five years old. If his reference to forty-five years of missionary activity is measured from 1882 then the date of the paper would have been 1927. The paper is in the John F. Funk Collection, Archives of the Mennonite Church, Goshen, Indiana. M.G.).

In 1960 the *History of the Millwood Mennonite Church District*, prepared by Otto J. Miller and edited by J. Paul Graybill, was published by the Millwood District Ministry and the Historical Society of Lancaster Mennonite Conference, Lancaster, Pa.

Arthur T. Moyer

NOAH S. KOLB

Arthur T. Moyer was born in 1890 and died in 1924. His forefathers can be traced back to a small group of German Mennonites from Crefeld, Germany, who settled near Skip-pack, Pennsylvania, in 1702. Some one hundred and fifty years later Tobias E. Moyer was born to Levi and Elizabeth Moyer, who were one of the few remaining German families still in that area.

Elizabeth died a few years later, and Levi remarried and moved with his family to Gabelstown, near Pottstown. Here Tobias received several years of education and then was hired for several years by Henry Gabel, a miller who lived in the community.

In 1884, while Tobias was working for Henry Gabel, he married his daughter, Amanda. Tobias then moved to Allentown, Pennsylvania, where he set up his own flour mill and ran it with great success.

During the eight year stay at Allentown, Tobias and Amanda had three additions to their family: Edwin Levi, born 1886; Jacob Gabel, born 1888; and Arthur Tobias, born November 22, 1890.

Arthur was two years old when his father's mill was destroyed by fire. The family then moved back to Pottstown, where Tobias bought his father-in-law's farm.

Arthur grew up as a lad on this farm; and while helping his father on the farm, he became deeply interested in agriculture. Arthur spent all but two of his teenage years as a farmer. He was fourteen when his father sold the farm in 1906 and bought a city lot in Pottstown, which he lost in 1908 because of a bad land title.

A short time after the loss, Amos B. Kolb, a minister at the Vincent Mennonite Church, came to Pottstown to hire Arthur to help him on his farm. Tobias, his father, was in need of a job at the time and asked to be hired also. Amos hired him. Arthur worked one year for him and then was hired by Solomon Good for several years. Tobias worked two years for Amos and then one year for Solomon Good. While at Solomon Good's, Tobias was called to the Old People's Home in Orrville, Lancaster County. Here Arthur's parents served as steward and matron until their death. Amanda died in June, 1928; and Tobias died in 1933.

Arthur received his elementary education plus two years of high school in Pottstown. This gave him

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The Archives of the Mennonite Church

March 1, 1963 - February 29, 1964

ANNUAL REPORT
of
Melvin Gingerich, Archivist
to the
Historical and Research Committee
of the
Mennonite General Conference

A. Archival Materials Accessioned March 1, 1963-February 29, 1964

I. General Conference Records

1. Mennonite Youth Fellowship, Paul Erb records (1 folder)
2. Music Committee Conference, 1959 (1 folder)
3. Peace Problems Committee: Annual Minutes and Secretary's Records (1 box)
4. Historical and Research Committee: Executive Secretary's Correspondence 1950-1958 (2 boxes)
5. Historical and Research Committee: Minutes of Annual Meeting, 1938-1963 (4 folders)
6. Historical and Research Committee: Reports given at Annual Meeting (1 folder)
7. Historical and Research Committee: General correspondence (4 folders)
8. Mennonite General Conference, Executive Secretary's Records (1 folder)
9. Copyright: "The Work of the Local Church Historian" (1 folder)
10. Confession of Faith Committee 1958-1963 (1 folder)
11. Church Music Conference, 1963 (1 folder)
12. Historical and Research Committee: Sunday School Centennials (1 folder)
13. Confession of Faith Committee (2 boxes)
14. Mennonite Youth Fellowship: Richard Detweiler Records (3 boxes)
15. Church Welfare Committee (2 boxes)

II. District Conference Records

1. Illinois Mennonite Civilian Public Service Committee (2 boxes)
2. Illinois Mennonite Conference, Christian Education Council (2 folders)
3. Franconia Mennonite Board of Missions and Charities (programs)
4. Franconia Mennonite Conference, Board of Missions and Charities, Mexico (1 folder)
5. Indiana-Michigan Mission Board: Hope Rescue Mission (1 folder)
6. Iowa-Nebraska Conference: "Welcome to Iowa" (1963) (1 pamphlet)
7. Illinois Mennonite Conference: Secretary's correspondence 1961 (2 folders)
8. Illinois Branch of the Mennonites Sewing Circles 1919-1951 (1 box)

III. Local Congregational Records

1. Bonneyville Mennonite Church, Bristol, Indiana, bulletins (1 folder)
2. Columbus Mennonite Church, Columbus, Ohio, bulletins (1 folder)
3. Mennonite Home Mission, Chicago, Illinois, early records (10 boxes)
4. Hopedale Mennonite Church, Hopedale, Illinois, Alms Records (1 folder)
5. Hopedale Mennonite Church, Hopedale, Illinois, Sermon Records (2 books)
6. Prairie Street, Elkhart, Indiana, sewing circle records 1908-53 (19 books)
7. South Pekin Mennonite Church, Pekin, Illinois, bulletins (1 folder)
8. Santa Fe Mennonite Church, Peru, Indiana, bulletins (1 folder)
9. Mennonite Gospel Center, Kansas City, Kansas, bulletins (1 folder)

(Continued on Page 5)

ARTHUR T. MOYER

(Continued from Page 3)

a good foundation upon which to build later. In 1908¹ Arthur left school and worked for Amos Kolb, but later he did obtain more education along the line of teaching for mission purposes.

When Arthur left school, he did not give up his textbooks but added them to his library of Christian teachings and latest authors. All these he placed next to his Bible, which was his most used textbook.

Arthur joined the Mennonite Church in 1905 at the age of fifteen. His parents, who were not originally Mennonites, joined the Church about the same time. Arthur was baptized and received into the Coventry Mennonite Church by Bishop Isaac Eby. He retained his membership at this place until his death.

Arthur had an outstanding personality. He was very serious and conscientious, but yet very happy and pleasant. "He was a most pious young man"² and "had a soul of modesty and unassuming christian piety."³

Arthur was very open before his Lord and leaned heavily upon Him for his support. He placed his future in the hands of God and was led by him very definitely, due to his constant reliance on prayer. "He was always willing that God should lead the way, and he followed the call and command."⁴ One incident that proved Arthur's faith in prayer was when he prayed that his father might quit his chewing tobacco. He spent much time praying over a period of time; and when his father did overcome his habit, Arthur likened it to the deliverance of Peter from jail, while a prayer meeting was being held.

Arthur was a very active youth, not as active in social life as in church affairs and spiritual things. He spent much time with his Bible and in prayer. As a church worker Arthur taught a Sunday school class of young boys, and worked with young people's meetings and other church offices. Arthur was highly appreciated by the other members of his church, especially by his class of boys. "He had a great love and

¹ 1908 is the approximate date. (Amos Kolb, interviewed by Noah Kolb, Spring City, Pennsylvania, 8 p.m., January 9, 1962).

² Amos Kolb, interviewed by Noah Kolb (Spring City, Pennsylvania), 8 p.m., January 9, 1962.

³ M. G. Weaver, *Arthur T. Moyer, A Missionary Martyr* (New Holland, Pennsylvania, December, 1924).

⁴ Weaver, pp. 1-12.

passion for souls"⁵ and showed this passion by his activities, such as holding cottage meetings with other young fellows of his age in different community homes.

In April of the year 1913 Arthur received a call from the Lancaster Conference to serve at an industrial mission in the Welsh Mountain area, New Holland, Pennsylvania. He accepted the call as an answer to God's plan for him. Arthur was only twenty-three when the brethren from his area recommended him for the task. Arthur was a member at Coventry Church, although he mostly attended Vincent. He was elected one of the trustees of the Coventry meeting house before he left for the mission and retained it until his death. March 31, 1913, a farewell service was held, at which time the brethren at Vincent asked God's blessing on him for the task which lay ahead.

Arthur's work at the mission varied very much; besides acting as superintendent, he operated a general store where he had much time to meet and talk with the residents of the community. His knowledge of agriculture enabled many to turn to the soil for a living. Other projects such as sewing and weaving were taught by his co-laborers, Anna Martin and Emma Rudy.

The second year of Arthur's stay was one of happiness. On October 29, 1914, at the age of twenty-four, Arthur was married to Anna Martin by Benjamin Weaver, "the second wedding held at the mission."⁶ Arthur and Anna never had any children of their own, but they did adopt a daughter.

Arthur had a deep love for these mountain people who were living in sin, filth, and poverty. "He would rather miss a meal than drop a conversation that might be the means of helping someone."⁷

A bit of his outstanding personality remained with everyone that knew him; and out of this there grew a deep love and respect for him. One colored friend of his stated that he never knew him to lose his temper. His wife contributed his success to his deep prayer life. Arthur was in every way a man of prayer, and knew what the term "answered prayer" meant.

Arthur was greatly concerned about the education of these unlearned mountain people; and in 1914, with the backing of the resi-

(Continued on Page 6)

⁵ Personal letter from Rudy Stauffer, Minister, to Noah Kolb, January 10, 1962.

⁶ Weaver, pp. 1-12.

⁷ John Sylvanus Umble, *Mennonite Pioneers* (Indiana Mission Study Course Committee of the Mennonite Board of Missions, 1940), pp. 55-69 and 185-195.

THE ARCHIVES OF THE MENNONITE CHURCH

(Continued from Page 4)

10. Glennon Heights, Lakewood, Colorado, bulletins (1 folder)
11. Holdeman Mennonite Church, Wakarusa, Indiana, 1899 Sunday School Report (1 folder)
12. Martinsburg Mennonite Church, Martinsburg, Pennsylvania, bulletins (1 folder)
13. Coventry Mennonite Church (extinct), Chester County, Pennsylvania, cemetery records (1 folder)
14. Wanner Mennonite Church, Hespeler, Ontario, anniversary services (1 folder)
15. Waldo Mennonite Church, Flanagan, Illinois, early church records (1 box)

IV. Mennonite Board of Missions and Charities

1. Health and Welfare Committee: Minutes, Sept. 18, 1963 (1 folder)
2. Sunshine Children's Home, Maumee, Ohio (1 folder)
3. Old People's Home, Rittman, Ohio, early records (2 boxes)
4. Women's Missionary and Service Auxiliary: Secretary of Executive Committee records (3 boxes)

V. Mennonite Board of Education

1. Secondary Education Council Minutes (1 folder)
2. Study Commission on Mennonite Secondary and Higher Education (1 folder)
3. Conrad Grebel Lectures: programs and announcements (1 folder)
4. Records of A. J. Metzler, President, 1960-1963 (6 boxes)

VI. Mennonite Publication Board

1. Constitutions and By-laws (1 folder)
2. Annual Reports and Minutes (1 folder)
3. Executive Committee Minutes, 1951, 1956 (2 folders)
4. Financial Agent's Reports (1 folder)
5. Curriculum Committee (1 folder)
6. Literature Evangelism Committee (1 folder)
7. Mennonite Publishing House Agent's Reports (1 folder)
8. Policy on the Use of Bible Versions in Christian Education, 1963 (1 folder)

VII. Miscellaneous Mennonite Organizations

1. Young People's Conference, West Liberty, Ohio, 1920 (1 folder)
2. Mennonite Nursing Association: Secretary's correspondence (1 box)
3. Mennonite Sunday School Conference, State of Iowa, 1898 (1 program)
4. Fairview Mennonite Home, Ontario (1 booklet)
5. Eastern Mennonite Associated Libraries and Archives (1 folder)
6. Mennonite Aid Union, Ontario (1 folder)
7. Young People's Conference, Middlebury, Indiana, 1923 (1 folder)
8. Mennonite Nurses' Association (4 folders)

VIII. Other Mennonite Groups

1. General Conference Mennonites: programs, reports, etc. (1 folder)
2. Privilegium of Mennonites in Mexico (1 folder)
3. General Conference Mennonites: special programs, Lee County, Iowa, Anniversary, 1960

IX. Mennonite Central Committee

1. Civilian Public Service: "Presentation and Evaluation of MCC Draft Census" (1 folder)
2. Mennonite Health Services: Oaklawn Psychiatric Center (1 folder)
3. MCC Peace Section: Peace and Missions Conference, Germantown, Ohio, 1962 (1 folder)
4. MCC Peace Section: Peace and Missions Conference, Evanston, Illinois, 1959 (1 folder)
5. MCC Peace Section: Peace and Missions Conference, Detroit, Michigan, 1953 (1 folder)

(Continued on Page 6)

THE ARCHIVES OF THE MENNONITE CHURCH

(Continued from Page 5)

6. MCC Peace Section: Peace and Missions Conference, Winona Lake, Indiana, 1950 (1 folder)
7. MCC Peace Section: Peace and Missions Conference, Bluffton, Ohio, 1954 (1 folder)

X. Inter-Mennonite Groups

1. Mennonite Aid Societies (1 folder)
2. Institute of Mennonite Studies (1 folder)
3. Association of Mennonite Hospitals and Homes (1 folder)
4. Mennonite World Conference (37 boxes)
5. Mennonite Folk Festival, North Newton, Kansas (2 pictures)
6. Mennonite Medical Association (1 box)

XI. Non-Mennonite Groups

None

Historical Manuscripts

1. A. L. Buzzard Collection (1 folder)
2. Jacob Brubaker Smith Collection (1 letter)
3. Gabriel Sager Tombstone (1 picture)
4. Wilmer Reinford Collection (1 folder)
5. S. C. Yoder Collection (12 notebooks)
6. Ben and Clara (Hieser) Springer Collection (35 pictures)
7. Mrs. Kore Zook Collection (3 pictures)
8. John and Barbara (Oesch) Sutter Family Reunion Record Book (1 book)
9. John J. Detwiler Collection (3 diaries)
10. John L. Shank Collection (1 folder)
11. Christian B. Steiner's letters
12. Guy F. Hershberger Collection (1 folder)
13. George R. Brunk (1871-1931) Collection (1 letter)
14. Ralph R. Smucker Collection (1 letter)
15. Allen Shirk Collection (form letters)
16. Vesta Sommer Collection (1 folder)
17. Clayton Byler Collection (1 folder)
18. Simon W. Sommer Collection (1 folder)
19. Clayton Kratz Collection (1 folder)
20. Kathryn Aschliman Collection (1 folder)
21. Abraham Grater Collection (1 letter)
22. Jacob Schwarzendruber Collection (1 letter)
23. Peter Nissley Collection (1 letter)
24. Solomon B. Wenger Collection (1 folder)
25. Jacob B. Mensch Collection (1 folder)
26. Herman and Anna (Hershey) Long Family (1 letter)
27. John Yoder Kauffman Collection (1 folder)
28. Christian and Verna Frey Aeschlimann Family (1 folder)
29. Philip Hornung Family (1 folder)
30. Daniel Schrag (1 folder)
31. Christian Schwarzenruber (1 folder)
32. Early General Conference Mennonite Missionaries (1 folder)
33. Mennonite Folk Festival (1 picture)
34. C. F. Klassen Grave (2 pictures)
35. Osceola County, Iowa Mennonite Cemetery (1 picture)
36. Ulrich Engle's Administrator's Bond (1 folder)
37. Daniel Kreider Collection (1 recipe)
38. John S. Umble Collection (23 boxes)
39. Christian L. Graber Collection (18 boxes)
40. Christian L. Graber Collection (6 boxes)
41. Daniel H. Bender Collection (1 box)
42. Dwight L. Miller Family (3 boxes)
43. J. S. Coffman Collection (6 boxes)
44. Sylvanus Yoder Collection (2 albums)
45. Jacob Frey Collection (1 microfilm)
46. John Mouk Records (1 microfilm)
47. Benedict Schrag Family (1 letter)
48. Warren G. Bean Collection (1 folder)
49. J. A. and Lina Ressler Collection (1 letter)
50. Atlee Beechy Collection (1 folder)
51. Daniel B. Swartzendruber Collection (1 souvenir card)
52. Carl Kreider Collection (2 tapes)
53. S. C. Yoder Collection (1 tape)
54. Jacob Gottshall Memorial Stone (1 picture)
55. A. E. Kreider Collection of Pictures (1 box)

ARTHUR T. MOYER

(Continued from Page 5)

dents and county, he succeeded in opening a school, employing Miss Ida Kurtz as teacher. Miss Kurtz became ill in the middle of the school year of 1919 and was unable to finish. Arthur was then asked to finish out the term. His few months of teaching were a great success. "He became the personal friend of every family on the mount by his patience and kindness to his pupils."⁸ When school let out, Arthur was asked to further his education and continue teaching; this he did.

On the evening of January 24, 1924, Arthur, with his wife and daughter were eating their evening meal when there came a knock on the door. Arthur answered the knock to find a small lad who informed him someone was stealing the mission corn. Arthur went to investigate with his flashlight and to talk with the thief. Going out behind the barn, he shone the light towards the corn crib. The frightened thief removed his pistol and discharged four shots at Arthur, the last one lodging near his spine. Arthur, though badly wounded, walked back to the house where he met his wife, who had heard the shots. Seeing what had happened, she quickly called for help; but the phone wires were cut, causing some delay. He was taken to the hospital as soon as possible and operated on at once. The pain was somewhat relieved, but he slowly grew worse. Arthur didn't cease speaking for his Lord until his last breath. He prayed constantly for his unsaved friends, especially his slayer. Saturday, January 25, at eleven o'clock p.m., Arthur passed away. He had just finished singing, "Rock of Ages." His death was a great shock to the local community as well as to his home community.

Arthur's funeral was held at the Groffdale Mennonite Church on the following Tuesday. A large crowd from great distances attended. Preacher Noah H. Mack delivered the sermon, preaching from II Samuel 3:34. He was then buried in the Groffdale Cemetery, although the rest of his family had been buried at Coventry.

The State Police went to work at once and made several arrests, and on April 20, 1924, Arthur Boots was brought before the Lancaster County Court for trial. He was found guilty and sentenced to twenty years in the Eastern State Penitentiary.

⁸ Weaver, pp. 1-12.

Book Reviews

Two Centuries of Struggle and Growth. 1763-1963. A History of Allegheny Mennonite Conference. By Sanford G. Shetler. Published by the Allegheny Mennonite Conference and distributed by Herald Press, Scottdale, Pa., 1963. Pp. 464. \$6.95.

Although the Southwestern Pennsylvania Mennonite Conference was organized as late as 1876, and renamed Allegheny Mennonite Conference in 1954, a likely date for the coming of the first Amish Mennonite settlers to this area is 1763, and thus the book takes its opening date from that event.

I am, relatively speaking, a new comer to the Allegheny Mennonite Conference district. I have eagerly awaited this book since the day I heard of its preparation and my expectations have not been disappointed. I can conceive of no better or more pleasant way to become oriented to a new conference district than through reading just such a history as this. Of course, the author is no litterateur but he need not be to produce an informative and readable narrative.

The book is liberally sprinkled with anecdotes as well as interpretative comment. The documentation is substantial as it ought to be and as all too much congregational and denominational history has not been. The story is generously illustrated and the pictures are where they belong and not in a separate section of the book. The footnotes are at the end of each chapter. The index is far better than none but somewhat lacking in thoroughness and imagination. I added nearly fifty additional entries to the index in my review copy and I am sure I thought of about as many more. The tables and listings that are included, along with the group of brief biographies at the end of the volume have been reduced to an excessively small type but it is undoubtedly better to have included them than not. There are some colloquialisms that seem a bit unbecoming to an "official" history as, e.g. when the author speaks of a "Johnstown eating house" instead of a restaurant or a caterer.

The type and the unjustified lines will be objectionable possibly to some readers. Such a course was chosen obviously to reduce the cost while not drastically reducing the size of the book. This is a difficult choice to make and I for one am ready to say the publication committee chose wisely though it does detract from the attractiveness of the volume's appearance. Future generations will probably prefer the

historical detail over the physical beauty that might otherwise have been achieved.

Any book containing so many thousands of facts is bound to contain some errors of fact and some judgments and constructions of questionable value or clarity, beside the great likelihood of typographical errors. Brother Shetler used Edward Yoder's Westmoreland County history considerably yet he missed completely the fact that the Scottdale Church's parsonage is the oldest in the conference and probably in the American Mennonite Church, having been built in 1895 and given to the church for this purpose. He cites instead a retirement home for a certain minister of the Springs Church built in 1901 as the first and later on contradicts himself in saying it was built in 1905. Again, how can the author say that a particular church was the first to experience the change from the rural to the urban life as he says of the Weaver Church? Also he notes that I moved to Scottdale in 1961 when it was 1962 (did I provide him the wrong information?) and states that I took additional formal training at the Consolidated Mennonite Seminaries in Elkhart when in the first place they are called the Associated Seminaries and in the second place, I attended the Mennonite Biblical Seminary in Chicago and not the Elkhart institution at all.

There are a few rather unfortunate editorial and typographical errors such as when a first name is missing on page 76 or when brackets are placed around the word *parsonage* on page 349 when the sentence is incomplete without this word. Should not the German language be called *German* instead of *Dutch* when it is spoken of alone and not referred to as the Pennsylvania Dutch dialect?

Undoubtedly some of these mistakes will be noted in a church periodical as they are discovered and brought to the attention of the committee which carried out this task so that they can be checked and corrected by any who have purchased copies. I can see this as a treasured handbook that I will refer to many times in the years ahead as the Mennonites of this area and their brothers in other areas continue to struggle and grow in the name of Christ. Thank you, Brother Shetler, for a massive undertaking well done!

Gerald C. Studer

Verlagshaus Gerd Mohn, Guterslo, Germany, in June released Dr. Grete Mecenseffy's volume in the Taeufer-akten series on Austria.

Conestago Wagon 1750-1850. By George Shumway. Early American Industries Association, Inc., 1964. Pp. 206. \$12.50.

Below is the outline of this new book:

Part I. The Conestoga Wagon's Place in History: A Definition; The Emergence in Colonial Pennsylvania; General Braddock's Wagons; Routes, Roads and Turnpikes; Accounts of Travel on the Road; Taverns Along the Way; Lore of the Wagoners; Men Who Made the Wagons.

Part II. The Conestoga Horse and Team: The Horse, The Team and Its Control, Harness and Accessories.

Part III. The Conestoga Wagon: Nomenclature of Parts, The Building of a Wagon, Wagon Beds or Boxes, Running Gears, Wagon Accessories.

It includes seventy three photographs and sketches, many whole page delineations, really depicting the wagon from all conceivable angles.

It of course does not tell us who made the first Conestoga wagon, nor give the early wagon makers in Lancaster County, which definitely would have enhanced its value. Otherwise all that the most avid could desire is found here. Whether a Conestoga wagon enthusiast or no, you will want this book. This book is a very decided improvement over the 1930 publication on the Conestoga wagon, by John Omwake, which has long been out of print.

Ira D. Landis

Old Lancaster—Historic Pennsylvania Community. By Frederic S. Klein and Charles X. Carlson. Early America Series, Inc., Lancaster, Pa., 1964. Pp. 159. \$14.75.

The Foreword is by my history teacher of some forty years ago, H. M. J. Klein, in which he philosophies, "The old is the foundation of the new. It gives breadth, horizon and stability to the new." (p. 14.)

The outline of the book is given below:

Part I. The Indians and Early Settlers to 1740. He ascribes the success of this Garden Spot to the "combination of agriculture, industry and commerce . . . the basis of the county's economy, the independent spirit of its pioneer settlers, who came to Pennsylvania to preserve their beliefs and traditions." (p. 18.)

Part II. Personalities and Patriots, 1740-1800. Herein he connects Joseph Simon's granddaughter, Rebecca, to the Rebecca of Ivanhoe and mentions twice Robert Fulton's con-

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BOOK REVIEWS

(Continued from Page 7)

nection with the first torpedo boats. (pp. 65, 78.)

Part III. City and Country Life, 1800-1820. This enters the economic, religious and social life herein.

Part IV. Trade and Transportation, 1820-1840. He describes an eight hour railroad trip from Philadelphia to Columbia, costing \$14.60, in the early days (p. 97) and tells of towns, such as Millersville, laid out for development via lottery. (pp. 65, 139.)

Part V. The County in Mid Century, 1840-1865. He connects Lancaster with the early telegraph (p. 143) and claims horse drawn trolley cars existed until 1890. (p. 140.)

While there is no documentation, a resume is given on sources, bypassing Mombert, Eshleman and the *Biographical Annals*, but he does include the Community Historians.

DEMERITS

Washington Boro is ten miles from the mouth of the Pequea (p. 21). The generations since 1710 are 8-11 rather than 6 or 7 (p. 24). Most of the early immigrants came here either directly or indirectly from the cantons of Zurich and Berne, especially the Emmenthal. They passed through Holland and England only *in transitu* (p. 24). Madame Ferree was only the local pioneer (p. 25). The Octoraro is not in the Northwest (p. 26). Penn Hill is in Fulton Township (p. 27). The wads made of our non-resistant books were too short to be of value in fire-arms and some *Martyrs Mirrors* were returned to Ephrata again (p. 36). John Huss, two centuries before, was the founder of the Moravian Church, but Count Zinzendorf had quite an influence upon this pre-Reformation Church in the eighteenth Century (p. 41). Elizabeth Furnace was north of Bricker-ville, not near Manheim (p. 44) and more than a few miles away (p. 45). Instead of 120 or more mills in Lancaster County, there were about 250 (pp. 66, 90). Typographical errors include Abbe(y)ville (p. 63), Peter Yordy (p. 130), Hans Groff to distinguish from the Sebastian Graeff branch of the City (p. 131), and Shriner is a lodge, but Shreiner, a Cemetery (p. 144). The Landisville Congregation first worshipped in the Herman Long home sketched, claimed to have been built about 1740 (p. 84), and the first separate meetinghouse was built in 1790 (not sketched). The Horse Shoe Road as now called is not near New Holland, but the original was. (Cf. Lancaster County Historical Society, V. 42, pp. 201, 202).

MERITS

The art is marvellous and primordial (p. 9). The picture-explanation follows. The 190 illustrations are in sketch and photograph, in black and white and also in color, inserts, half page and whole page. Especially outstanding in color are the full pages of six art pictures of East King Street, 1800; Red Lion Inn on West King Street; Ephrata Cloister Entrance; Wheatland; Trinity Lutheran on South Duke Street; and the Donegal Presbyterian Church. These are some of the twenty-four fine colored prints.

Inside both covers are a two page spread of Scull's 1759 Map of this part of the State of Pennsylvania. The workmanship is superb. The book is well indexed.

The text is popular rather than scholarly, but lucid and livid, which especially with the illustrations bespeak a wide distribution. Since it is the first book on the subject since the four volume set in 1924, except the Lancaster County bank histories in 1941 and 1951, another one was overdue. Public libraries, schools and many private libraries will not be without a copy.

(Adapted from the Mennonite Research Journal.)

Ira D. Landis

JOHN HORSCH MENNONITE HISTORY ESSAY CONTEST RESULTS 1963-64

Class II

College Juniors and Seniors

First: "History of the Zion Mennonite Congregation, 1946-1964," by Miriam Stoltzfus, Elverson, Pa.

Second: "From Red Hill to Ridge-way: a Brief History of the Red Hill Mission," by Michael Zehr, Harrisonburg, Va.

Third: "The East Petersburg Mennonite Church: A History from 1940 to 1964," by Carolyn L. Charles, East Petersburg, Pa.

Class IV

High School Students

First: "The Cuban Fellowship of Souderton, Pennsylvania," by Ruth Stover, Souderton, Pa.

Second: "Charles H. Hoefflich, Christian Businessman Extraordinary," by Henry D. Landes, Mainland, Pa.

Third: "Rev. John J. Plenert," by Lee Delp, Lansdale, Pa.

(Nine papers were entered in Class II, five papers in Class IV; and seven papers in Class I. The judging of the papers in Class I has not been completed. MG.)

Mennonite Research News and Notes

MELVIN GINGERICH

J. Lester Brubaker, Harrisonburg, Virginia, is doing research on "A Critical History of the Mennonite Elementary School Movement." He is working towards a doctorate in education at the University of Virginia.

P. G. Klassen, Brandon, Manitoba, is writing a doctoral dissertation at the University of Toronto, on "A History of Mennonite Education in Canada." He spent several weeks doing research in the historical library of Goshen College during July and August.

Peter J. Klassen's dissertation on "The Economics of Anabaptism 1525-1560" is being published by Mouton and Company, The Hague, Netherlands.

John A. Lapp, Harrisonburg, Virginia, spent the summer working in the Archives of the Mennonite Church on the topic of the history of the Mennonite mission in India. The study is for a doctor's degree in the field of history at the University of Pennsylvania.

Sol Yoder, Lancaster, Pennsylvania, is studying at the University of Amsterdam, where he is working on Mennonite secularization in the Netherlands for a doctor's degree in history.

Cornelius Krahn has returned to Bethel College after spending his sabbatical year in Europe where he was working on a book on the life and times of Menno Simons.

The *Rheinsches Jahrbuch fur Volkskunde*, 13 und 14 Jahrgang, contains an article by William I. Schreiber on "Die Old Order Amish Mennoniten in Nordamerika. Ihre Sprache und Gebrauche."

John A. Hostetler published "Persistence and Change Patterns in Amish Society" in *Ethnology*, Vol. III, No. 2, April, 1964. He also published "The Amish Use of Symbols and Their Function in Bounding the Community" in *The Journal of the Royal Anthropological Institute*, Vol. 94, Part I, 1963.

Brethren Life and Thought, a quarterly journal published in the interests of the Church of the Brethren, at Elgin, Illinois, devoted its winter and spring number, 1964, to a "Bibliography of Brethren Literature 1713-1763." The price is \$3.00. The bibliography, covering approximately 170 pages, was prepared by Donald F. Durnbaugh and Lawrence W. Shultz.